

THE
RELIGION
OF A
PERSON

JAMES
ELLINGTON MCGEE

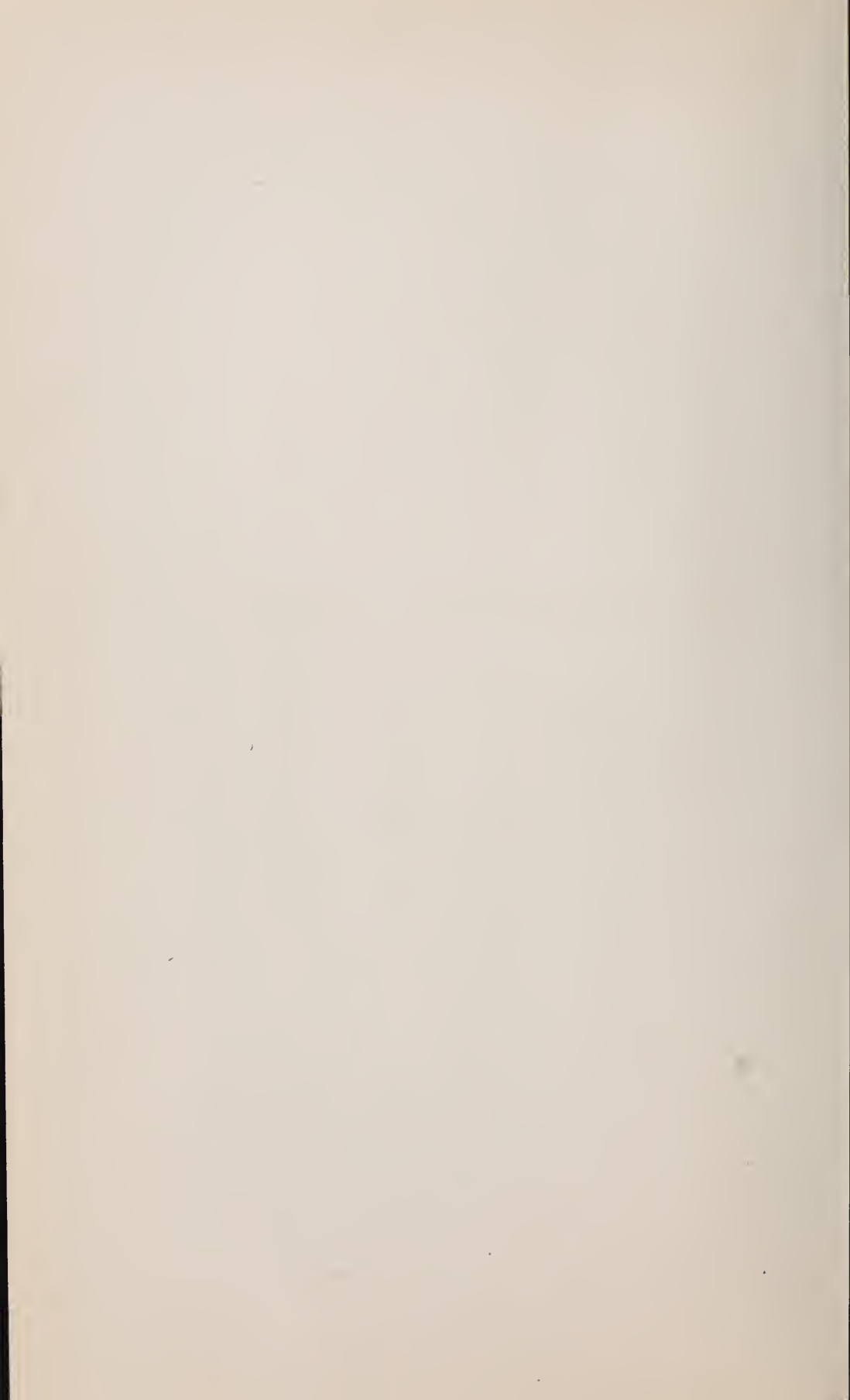


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THE RELIGION OF A PERSON.



The Religion of a Person

By

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To my sympathetic friend, my helpful
counselor, my leal-hearted
wife,

May Genevieve McGe

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FOREWORD.

THOMAS CARLYLE in his "Sartor Resartus" avows that the best effect of any book is to excite us to self-activity, to open for us new mine shafts wherein we may dig to new depths.

This book does not essay the task of saying the initial or final word on the subject chosen. Its purpose will be wholly accomplished if it excites the reader to a self-activity, to a digging for himself in depths perhaps not new, but to some extent unexplored.

CHAPTER I.
THE KINGDOM.

Man's use and function is to be the witness of the glory of God and to advance that glory by his reasonable obedience and resultant happiness.

Whatever enables us to fulfill this function is in the pure and first sense of the word useful to us; pre-eminently, therefore, whatever sets the glory of God more brightly before us.

But things that only help us to exist are in a secondary and mean sense useful, or rather if they be looked for alone they are useless and worse; for it would be better that we should not exist than that we should guiltily disappoint the purposes of existence.

—JOHN RUSKIN.

THE KINGDOM.

I.

No THOUGHT is worthy of a title that is not translatable into experience, and no experience is worthy of a title that is not translatable into thought.

Life is a unit and admits of no permanent detachment. The fruit is the seed in perfection. The seed is the fruit in embryo. The man is the boy in fulfillment. The boy is the man in prophecy.

All life is a germ. All life is an expansion.

The raw material of possible poems, possible philosophies, possible histories inheres in the Hindoo outcast, the Chinese coolie, the African serf as really as in the English collegian, the American graduate. Nothing is wanting but a little shuffling, a little sorting, somewhat of ligature, of cartilage, which we term time, opportunity, training mental and

moral. Our chief crime against God and His world is our lapse into the beggarly habit, our plea of intellectual and spiritual mendicancy.

Upon our awakening to the possibilities of personality, regardless of clime, color, and condition, we affirm our wealth. Life then becomes a vast, a sacred, a universal aim.

The Kingdom of God is a personal kingdom. It is the Word made flesh. It is an organic protest against all forms of the impersonal. Chinese walls of exclusiveness are figments in the sphere of every-day living. Nimble Tartars, which we call economic, political, industrial, scientific, religious thinkers and doers, scale these walls with agility immediately upon their erection.

The ebb and flow of sea-tides know no distinction in shore lines. The earnest of the north wind, the whisperings of zephyrs, the rayings-forth of the meridian sun are without regard for race or clime. In like fashion the principles which underlie all mental and moral experience and which make the articulation of that experience a perennial fact are

the property in fee simple of no single people upon the face of the globe.

The hitherto backward peoples, Malaysians, Japanese, Hindoos, Chinese, Filipinos, South Sea Islanders are proving themselves in these recent days to be capable of high development in the sciences of government, of economy, of education, of religion. The day has deceased in which we particularize the earth as partitions hopelessly sterile, as partitions incalculably fecund. All men everywhere are through mental and spiritual development becoming majestic expressions of the universal mind, of the universal heart.

The Kingdom of God finds within the compass and expression of the moral and spiritual life of men its final and true warrant, but a completed order of thought and action relates our moral and spiritual life to every conceivable element of being. In affirming the world to be a personal world, all sane life, whether minute or massive, whether high or low, whether material or moral, has its distinctive and its universal function. God as the Creator and Conserver

of universal being, takes into account the hairs of our head, the sparrows of the air, the grasses of the field as truly as He considers the strength of the hills, the stars of the heavens, the waters of the great deep, the fashioning and preserving of animal and human life. He is the World Ground. And as the World Ground He is infinitely more than Schopenhauer's "Pure Will without Intellect," Hartmann's "Unconscious Intelligence," Herbert Spencer's "Unknowable," Cudworth's "Plastic Force," Plato's "Idea of the Good." He is the Infinite Personality evermore expressing Himself in thought, in will, in emotion.

The world thus founded and thus conserved has for us a meaning that is total. Mr. Emerson commands the assent of complete thinking in the sentence, "The index of mental proficiency is the perception of simplicity in the midst of variety." This perception is impossible if the world is essentially chaotic rather than cosmic.

The early Greeks found themselves deceived by the strange faces that life put on.

In the midst of ceaseless change they discovered no identity, in the midst of never-ceasing variety they saw no simplicity. Hence they paid their homage to Jupiter, to Ceres, to Minerva, to Apollo, to Phoebus, to Neptune; they declared the primacy of air, of water, of fire, of earth, of number, of atoms, of reason. They gave precedence and power to particulars.

The like blunder is made by all polytheistic religion, by all impersonal philosophies. Among the present-day puerilities of the thought-world, of the practical world, are the assignment of fruitful fields to the creative genius of Ceres, of rolling and peaceful seas to the outstretched trident of Neptune, of the wisdom of Xenophanes, of Cicero, to the flashings forth of Minerva. And among the puerilities of the thought-world, of the practical world, are we now reckoning the sense philosophy of John Locke, the magic-working evolutionism of Herbert Spencer, the impersonal doctrines of Schopenhauer, of Hegel, of Hartmann, and all partial expressions of their philosophy.

On the impersonal plane of thought all the principles of thought either vanish or cancel themselves. They do not remain long enough for impersonal thought to fixate them; that is, give to them an owner; or their rapid appearance and disappearance leaves nothing but a final blank.

It is the thinking, conscious, determining self which arrests the immanent principles of the thought-life and properly names and gives them value. It is the thinking, conscious, determining self which gives to the categories of thought a place in the practical world. It is in personality alone that change and identity find reconciliation.

In impersonalism they are mutually exclusive. The meaning of a personal philosophy is of infinite import for the individual and for society. Infinitely interpreted, God is the Personality, and beside Him there is no other. Finitely interpreted, man is the supreme thinker and doer, finding his abiding efficiency in and through God. No adequate premises for life's great conclusions are dis-

coverable save in the doctrine of a personal world. A true word is that of Lord Bacon in his "Novum Organum," "Syllogistic reasoning is utterly inadequate to the subtlety of nature."

In other words, life is too great for mere reason, or mere will, or mere feeling, or mere force of any kind whatsoever. It is only explicable in terms of spirit, and spirit embraces all thought, all feeling, all will manifoldly expressed.

The Kingdom of God thus becomes God manifest in Himself; God manifest in and through man, His image, His likeness. We can not assign a firstness to any material setting-forth of life. "It is the absence of anything like a material foundation," observes Sir Oliver Lodge, "which makes the earth so secure. If it were based upon a pedestal or otherwise solidly supported, we should be anxious as to the stability or durability of the support, and we should have a royal commission sitting on it." It is upon the primary fact of personality that we con-

sciously and unconsciously rest secure while whirling a thousand miles or more per hour through liquid space.

As a personal kingdom the Kingdom of God is identical with the organized life of the Christian faith. In Jesus Christ, and in Him alone, the true and abiding interpretation of God and God's world is found. This Kingdom organically expressing Jesus Christ, embraces all legitimate thought and all legitimate action. It transcends the boundary lines of the visible Christian Church. It includes the Church in its sanity of thinking and living, but it includes also all sane expressions of life that are outside the pale of the visible Church. The organized life of the Christian faith affirms itself perennially. The organized life of the visible Church has periodically removed itself from many spheres of thought and action. The priesthood of the mediæval period was antagonistic toward scientific and political inquiry and progress. The celibacy of the papal Church is a standing opposition to the basic relation of human society, the mari-

tal relation. Adherence to creed has been a slogan of the Roman Catholic and of the Protestant Churches, rather than adherence to character, with all too painful recurrence. Men of unimpeachable personality have found themselves excommunicated by papal or Protestant judgment at different periods of the history of the visible Church. Lines of demarcation between things secular and things sacred have been made by the Church with some frequency. Religion one thing, politics another; faith in God one thing, faith in man another; prayer one thing, work conscientiously and intelligently done another, have been long-cherished antitheses in the minds of many accepted leaders of the various denominations of the Church of God. These perversions of truth find no congenial place in the Kingdom of God, in the organized life of the Christian faith. Wherever truth is to be found, whether in gravity, in cohesion, in business, in government, in physical repulsion, in art, in science—there the Kingdom of God is to be found, there the organic life of the Christian faith is to be

found. The so-called warfare between religion and science is the vapid breathing of ignorance. God's world is a personal world. In Him all things, all men live, move, and have their being. No soundness is possible, whether in thought or in performance, exclusive of God.

Malformation, malfeasance, are the sole denials of the Divine presence and power. All things else declare the glory of God. A modern thinker remarks, "Who can fail to see that steadily and with fast-growing momentum the scientific interpretation of the universe turns in the direction of Christianity? It was an incipient insanity which arraigned Galileo, which burned Savonarola, which persecuted Martin Luther, which drove Roger Williams from the Massachusetts Colony, which imprisoned the Puritans." It is an incipient insanity to-day which emphasizes the letter rather than the spirit of the Christian life.

It is but ordinary wisdom for all men to keep in mind the word of Paul, "The letter killeth, but the spirit giveth life;" "The

Kingdom of God is not in word, but in power.”

Religion degenerates into cant when it attaches itself to the impersonal. It performs its office among men when it emphasizes perpetually the possibility of personality. This was Jesus' message to the world. This message He incarnated. All aspiring and achieving civilizations of the modern world are the fruit of His incarnation. He established between Himself and all poets, all philosophers, all orators, all educators, all scientists, all statesmen, bonds of closest intimacy. He appreciated birds, flowers, pearls, beasts, waters, grasses, government, logic, ethics, metaphysics, glowing suns, heaving seas, men, women, children of all degree and place. He is pre-eminently the world's mental and spiritual exuberance. Nothing of detachment, nothing of the materialistic, nothing of the impersonal circumscribed His nature. He was the fullness of the Godhead bodily. The rhythm and music, the beauty and benevolence of God He rendered into phrases interpretable by all men. The heights and depths

of His thought expressed in pictures and in postulates have enriched the minds of men incomparably in the days agone, and are to-day passing "like bullion in the currency of all nations."

Jesus Christ fundamentally suffices for the tuition of the race. Science finds in Him inspiration; likewise government, art, education, industry, religion. He is the germ of all truth. He is the perfected fruitage of all truth.

He who communes with life in and through Jesus Christ, regardless of His activity, is more than bodily present at Olympian feasts. For him life becomes an ecstasy, a joyous acquaintance, a broad human sentiment, an infinite possibility. It is not conceivable that life should be a mental and moral waste, a devotion to mediocrities, a pernicious indulgence to him who sustains any point of mental or moral tangency with the Son of God.

"Go," said Emerson, "with mean people, and you think life is mean." "Evil communications," said the Apostle Paul, "cor-

rupt good manners." These principles are inviolable, as all experience asserts. But the antithesis is equally true; communicate with pure souls, and life becomes vital, delectable, spermatic. The Kingdom of God is the kingdom of personality in its final expression of love of truth, of goodness. Its ever-resounding word, its ever-present intent is the establishment of all life, individual and social in the image and likeness of God, the All-Fair, the All-Efficient, the All-Knowing.

II.

We repeat: The Kingdom of God is identical with the organic expression of the Christian faith, and the Christian faith is at one with all personal activity sanely and serviceably expressed. The world is God's world. He can be excluded from no phase of being that is a legitimate articulation, a legitimate embodiment.

The message of Jesus to the world was a personal word. He did not inveigh against any sensible use of material forces. He did not condemn men because of their employ-

ments in the physical world. He did insist that life was a perversion, a falsism, a disaster if things became for us a finality. To the limited vision it requires somewhat of imaginative saliency, somewhat of the dithyrambic mood to perceive in the pell-mell of life known as trade, the sure inworking and outworking of spiritual forces. And yet this spiritual efficiency in trade, in the world's commercial development, is palpable to the studious eye. Social science avers that when men began to barter with each other the assertions of mind and conscience were immediate and perennial. The free, the active, the conscious, the intelligent and ethical self became effective. Trade has been no small factor in the elimination of fictitious aristocracies, of slavery, of feudalism, and of divers forms of oppression. Physical power and prowess are ordered to the rear by the voice of commerce, of industry. Mental and moral forces assume the headship. The function of trade is the control of all material force. In poetic speech it is to command the wave-conquering steeds of Neptune, the plenteous

hand of Ceres, the formidable fires of Jove, the genial beams of Phoebus in behalf of human fortune and felicity.

In practical speech it is to subject all matter, all force, all motion within the limitations of space and time to the necessities of thought, of will, of emotion.

In prophetic speech it is the fulfillment of the word: "Thou madest man to have dominion over the works of Thy hands: Thou hast put all things under his feet."

It is the free man wisely directing his powers who gives beginning to trade and who perpetuates it. All repression of personal freedom, all degenerate uses of personal power have as their consequent the repression of all profitable commercial life. Greek helots, Roman thralls, mediæval serfs, African slaves, devotees of Asiatic heathenism, Americans or Europeans who make of wickedness a method, can make no claim as helpers in the up-rearing of the commercial commonwealth.

The Kingdom of God as righteousness in the Holy Spirit, as the voice and efficiency of

personality, as the organic expression of the doctrines of Jesus, is thus inclusive of all real and abiding trade relations among men.

The word of prophet and apostle clearly indicates this inclusion: "A false balance is abomination to the Lord: but a just weight is His delight;" "Riches profit not in the day of wrath; but righteousness delivereth from death;" "A man shall not be established by wickedness;" "He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding;" "Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase;" "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel;" "Divers weights are an abomination unto the Lord; and a false balance is not good;" "Provide things honest in the sight of all men;" "Ye shall not steal, neither deal falsely, neither lie one to another; thou shalt not defraud thy neighbor, neither rob him;" "Lying lips are abomination to the Lord; but they that deal truly are His delight."

Graphic examples of the inclusiveness of all legitimate trade in the Kingdom of God are afforded by such men as Isaac Rich, the Boston millionaire, whose wealth founded Boston University; George Peabody, the banker-philanthropist, whose benefactions bless two continents; Amos Lawrence, one of America's industrial princes, whose business success was a ceaseless contribution to the promotion of righteous dealing everywhere. And nothing of abiding commercial achievement is possible divorced from "whatsoever things are true, whatsoever things are honest, whatsoever things are just."

III.

What is affirmable of trade is likewise affirmable of government, of education, of art, of science, and all other legitimate phenomena of thought and experience.

That governmental principle and practice whose end is the weal of humankind, immediately affirms and makes real the Kingdom of God, immediately affirms and makes real Jesus Christ among men. William the

Silent, Prince of Orange, in the founding of the Dutch Republic in 1576 made permanent religious liberty throughout Northern Europe. Oliver Cromwell in his resistance of the cruelties and corruptions of the English monarchy secured for all English-speaking people for all time to come civil and religious freedom. The American Declaration of Independence, July 4, 1776, was the birth of a nation whose prime mission among the peoples of the earth is the inauguration of liberty, justice, fraternity in the name of Jesus Christ. These political movements were inspired by the Spirit of the Living God.

And to-day, whether in the French Assembly, the Japanese Diet, the British Parliament, the American Congress, the enactment of righteous legislation is the organic expression of the Christian faith. It is the voice of God uttered through human agency.

And all rulers, whether kings, presidents, governors, mayors, who "rule in judgment" and keep ever in mind the word of Israel's seer, "He that ruleth over men must be just,

ruling in the fear of God," are indeed workers together with God in all the intent and extent of His Kingdom.

It is indeed an indubitable instance of mental and moral myopy that would deny to Edmund Burke, to William E. Gladstone, to John Marshall, to George Washington, to Prince Bismarck a large place in the establishment of universal righteousness.

That art which interprets life from the angle of vision of Michael Angelo with his "Moses" in stone, his "Creation" and "Last Judgment" in color, fearful through the years lest his mallet, his chisel, his brush catch the taint of avarice; or from the angle of vision of Beethoven, of Haydn, of Handel, of Titian—is the Kingdom of God in rhythm of color, in rhythm of contour, in rhythm of sound. The genius of these great souls was controlled by their heart. They lived in the realm of the radiant, the beautiful, the boundless, the musical. Dreamers of dreams they were, seers of visions. And upon them in deed and in truth was poured out the spirit of prophecy. And what is true of these master

souls, these visualizers of beautiful and harmonious dreams may be affirmed of all souls who see in all life God latent, God patent.

Reason blends with rhythm in the lines of Gilbert Parker:

“Art’s use: What is it but to touch the springs
Of nature? But to hold a torch up for
Humanity in life’s large corridor,
To guide the feet of peasants and of kings !

What is it but to carry union through
Thoughts alien to thoughts kindred, and to
merge
The lines of color that should not diverge,
And give the sun a window to shine through!

What is it but to make the world have heed
For what its dull eyes would hardly scan;
To draw in a stark light a shameless deed,
And show the fashion of a kingly man!

To cherish honor and to smite all shame,
To lend heart’s voices and give all thoughts
name!”

IV.

No science that is worthy of the name announces the self-sufficiency of things or of laws. The much-vaunted antagonism between science and religion is worthy of a place in a jester's thought, but not elsewhere. Science is not science which finds finality in physical stuff or in physical energy.

Religion is not religion which denies to God an ever-present efficiency in things and in thoughts. The supernatural which denies the natural is as great a fiction as the natural which denies the supernatural. Science is but a descriptive order of how personality infinite and finite avows itself. The scientific school represented by Haeckel, Huxley, Spencer, that would see in personality the mere effervescence of matter, that would see in the fungus, in the sap of the tree, in the cloud-bank the potential genius which gave to the world the American Constitution, Paradise Lost, the submarine cable, the printing press, is hardly more than "an agreed-upon fable."

The only reputable scientific interpreta-

tion of forces material, mental, moral, is the interpretation which finds its incipency, its perpetuity, and its ultimate in personality. The personal world is but another phrasing of the Kingdom of God, another phrasing of the organic life of the Christian faith.

The science which finds utterance and concretion in Sir Isaac Newton, in William Kepler, in Hugh Miller, in Samuel F. B. Morse, in James Watt, in Richard Arkwright, in Asa Gray, in Louis Agassiz, in Alexander Graham Bell, in Lord Kelvin, and in souls of similar character, is essentially and practically Christian. It finds its rootage and its fruit in personality. It is the product of spiritually conscious and determining life, and it reacts upon that life in nourishment and in power.

V.

The personal kingdom is inclusive of all sane and serviceable culture. The education which neglects any aspect of body, of mind, of heart, is a perversion. Life is a unit. Hercules and his twelve labors, Achilles and

his mighty thews, Lysander with his conscienceless cunning, the fanaticism of Peter the Hermit, are utter degradations of the term culture of the educational conception. All properties of our nature demand a full-circled development. We neglect our bodies at our peril. Likewise our minds and hearts. The superlatively high appraisal given to the human body by the word of inspiration, "temple of the Holy Ghost," "temple of God," utterly forbids the self-imposed flagellations of the Roman Catholic monkery and the gormandizing of ancient and modern Epicures. The body is worthy of our solicitude and our nurture as the servant of our mental and moral nature. It is not at any time to be regarded as our enemy, nor is it to be assigned the place of master-ship.

Our mental powers find their abiding worth and effectualness as servants of our moral nature. True culture evermore affirms this fact. Intellectual geniuses of the order of Cardinal Richelieu, of Jean Jacques Rousseau, of Aaron Burr, of Edgar Allan

Poe, of Lord Byron, of Napoleon the First in their degeneration of moral character made of themselves mere "cunning casts in clay," "reeling fauns," "rubbish cast to the void," "magnetic mockeries." Life as a unit, embracing all efficiency of body, mind, and spirit, is the breathing of an ampler day for ever nobler ends; it is "high nature," in Tennyson's phrase, "amorous of the good."

The conclusion of all history is that abiding influence, abiding performances can not be divorced from the moral and spiritual character of the man. Richelieu, Rousseau, Burr, Poe, Byron, Napoleon impressed their immediate day as men of consummate genius, but the decades and centuries succeeding gave to them another rank. Our estimate to-day of Richelieu, Burr, Napoleon and their coadjutors is the estimate which we accord to keen-eyed, hungry foxes who know where the geese lodge. Our estimate of Poe, of Byron, and of their literary kind is that which we ascribe to sweet bells jangled, out of tune and harsh. The whole man alone abides.

The fullness of our nature alone influences our fellows for all succeeding time. This is the word of the Kingdom of God. It is the word of all sane living. We can not subvert, despite our endeavor, the order of life. Detachments, divisions, partialities are contraventions of the divine plan. The whole man functionalizing himself all the time, everywhither, is God's will concerning us. A regard for this fundamental requirement works our continual weal. A disregard works our ceaseless woe.

VI.

The Kingdom of God is the avowal that personality fully expressed gives to all thoughts and things their abiding form and force. It is the avowal that the visible world is man's workshop; that the intent and extent of our creation is the mastery of all economies of being for the purposes of the spirit. The character of full-orbed personality must be expressed in art, in science, in politics, in literature, in commerce, in industry. Mutually destructive are stones, waters, fire, at-

traction, repulsion, individual and social aims separate from the activity of the complete man. Indeed, the normal expression of life is found in the word and work of the Kingdom of God, in the organized thought and service of the Christian religion. The laws underlying all growth, all development, are in the last analysis the laws of the spirit. The principle of physical gravity no less than the principle of spiritual gravity, the principle of cohesion no less than the law of conscience, conspire for the frustration of wrong-doing and for the furtherance of right-doing. In God all things and all men live, move, and have their being.

Efforts to defeat the plan and purpose of God win for us the appellation, fool. Efforts to co-operate with the plan and purpose of God win for us the enheartening word, "Well done thou good and faithful servant!"

Emerson, in his essay, "Worship," has termed religion the "public nature." Anent this interpretation he writes, "The decline of the influence of Calvin or Fenelon or

Wesley or Channing need give us no uneasiness. The Builder of Heaven has not so ill constructed His creature as that the religion—that is, the public nature—should fall out: the public and the private element, like north and south, like inside and outside, like centrifugal and centripetal, adhere to every soul and can not be subdued except the soul is dissipated. God builds His temple in the heart. The whole state of man is a state of culture, and the flowering and completion may be described as religion.”

CHAPTER II.
REASON.

If a man of science seeks to dogmatize concerning the emotions and the will, and asserts that he can reduce them to atomic forces and motions, he is exhibiting the smallness of his conceptions, and gibbeting himself as a laughing stock to future generations.

—SIR OLIVER LODGE.

Scientific thought is compelled to accept the idea of creative power. Forty years ago I asked Liebig, as we walked through a woodland, if he believed that the grass and flowers which we saw around us grew by mere chemical forces. He answered, "No, no more than I could believe that a book of botany describing them could grow by mere chemical forces."

—LORD KELVIN.

Theistic education is simply domestic education in its widest form. The idea of God is the enfolding atmosphere of thought and feeling; . . . it is the undiscerned fountain of the progressive idealization of existence, the center from which all things are regarded, and the light in which they are beheld. The consciousness of God thus goes with the normal youth as the day goes with him. He lives in it, society has its being in it, the universe moves in it.

—GEORGE A. GORDON.

REASON.

I.

THE Kingdom of God is rational. It abounds in fundamental wisdom; it is good sense in theory and in fact. It does not find its being and support in pure arbitrariness nor in the ipse dixitism of any individual or body of individuals. The solipsistic word of saint or sage, of philosopher or priest, of class or community, does not establish nor overthrow it. It is at one with every law of life. It effects a union indissoluble between the law of conscience and the law of cohesion, between the law of gravity and the law of goodness, between the law of conduct and the law of crystallization.

The man who lives on the plane of the physical, with no regard for the plane of the spiritual, is irrational. The man who aspires to live on the plane of the spiritual,

with no regard for the plane of the physical, is likewise irrational.

The implicit and explicit life of the Kingdom of God is not expressed in terms wholly subjective and individual. Nor is it expressed in terms wholly objective and social. It is experienced and affirmed by the entire agreement of the life within with the life without, by the individual and the social finding in each their otherness, by the supernatural voicing the natural and the natural revoicing the supernatural. The minister at the altar is not a man of reason, save as he gives an every-day validity to his sacred office. The man of statecraft is not rational if he fails to make of the city, the State, the Republic, divine habitations. The man of commerce is negligent of rational living in the event of his failure to convert his efficiencies into the highest achievements of love, truth, and goodness. The laws of matter and of mind become sane only as they prove their workable effectiveness. The laws of the spiritual life are not sane only as they prove their workable effectiveness.

The Kingdom of God is the exponent of valid principles wherever found. To the man of physical appetite and passion it says, Observe with rigor and vigor every physiological, hygienic, and dietetic law. To the man of mental appetite and passion it says, Live in accord with laws logical and experimental, and do not flatter yourself that a stable mental structure may be built up otherwise. To the man of spiritual aspiration its injunction is, Observe the principles which pre-condition all truth, all beauty, all goodness, else even spiritual aspiration will become "the dead fly in life's compost of spices." Rational warrant is the dictum of the Kingdom of God, whether in spheres material, mental, or moral.

II.

It is the work of reason to distinguish between the consequential and the inconsequential, between consistency and inconsistency. A Nemesis stands ever ready to chastise our every invasion of the proportionate and the proper. We are moral dullards in

perceiving that no grammatical form, no specious argument, no traditional association can give plausibility to lawlessness. Reason inveighs against our doing battle with the laws that are fundamental to our inward worth and outward good. History abounds with clever essays to circumvent the regulative ideas and inspirational ideas of life. The Hebrew prophets spoke not only out of the sanctuary of the intuitions, but also out of the profoundest experiences of daily living when they exclaimed, "The soul that sinneth, it shall die;" "There is no peace, saith my God, to the wicked;" "though hand join in hand, the wicked shall not be unpunished;" "as righteousness tendeth to life, so he that pursueth evil pursueth it to his own death;" "in the way of righteousness is life and in the pathway thereof there is no death." Alexander the Great, with the major part of the world as his tributary province, was not sufficiently adroit to defeat the good sense of the universe. Tiberius Cæsar, Caligula, Nero, Trajan, Domitian, Vespasian, wearers of the Roman purple, wielders of a political

power never since paragoned in human history, terminated their careers despite their stealth of nature, suffused with shame because of their defiance of the immanent principles of all abiding fortune and felicity. Napoleon the First, with the physical thews of Anakim, and the mental cleverness of an Alcibiades, vainly sought to convert all Europe into a French empire. Emerson, in his essay, "Napoleon: or the Man of World," observes that he was an experiment under the most favorable conditions of the powers of intellect without conscience. Napoleon seemed to find pleasure in offering affronts to the highest order of life. Dicta, such as these: "There are two levers for moving men, interest and fear;" "love is a silly infatuation, depend upon it;" "friendship is but a name," were his final undoing. The good sense of the universe will not be mocked by a Napoleon, a Caligula, a Nero, a Trajan, a Domitian, a Richelieu, a Talleyrand. The man has not been ushered into this sublunar world who can make merry with the consequential and consistent facts of life and pros-

per in soul. Great natures seek a perennial fellowship with all legitimate thought and experience. It was such an ambition possessed by Epaminondas that moved Cicero to call him the greatest man that Greece ever produced. It was such an ambition that made Cincinnatus, the Roman patrician, the world's immortal exemplar of unselfish fealty to country. It was such an ambition that made of Gustavus Adolphus the invincible defender of the Protestant reform in the seventeenth century. This mighty man of ethical and spiritual valor counted not his life dear unto himself, that he might establish and perpetuate the civil and religious liberties of the world. His dying words, "I seal with my blood the Protestant religion and the liberties of Germany," are moving challenges to heroic tempered souls of whatever age or clime. In such challenges there resides always a melody like unto the music of deep-toned bells. " 'T is the best use of a fate" (which is but another naming for the divine necessity) "to teach a fatal courage," observes a modern seer. The affini-

ties that make for rational living, brook no oversight. Rather than the guilt of such an oversight an exceeding wisdom would be ours if in our little world of man we strove to out-scorn the to-and-fro conflicting wind and rain, and hurled defiance at oak-cleaving thunderbolts. There is, indeed, a mathematical measurement to worth and to non-worth, to substance and to semblance that is as inviolable as the equation two raised to the fourth power equals sixteen. Benefit, not bane, is the end of life. Hence every infraction of love and equity demand penal satisfaction. All true appraisement of life is in the terms of the spirit. An eternal verity is that which is affirmed in apostolic speech: "To be carnally minded is death; but to be spiritually minded is life and peace;" "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Firstness of soul is the word of all sane thinking. Life finds no primal warrant in the realm of the material. The French encyclopedists, with a liquid elo-

quence for which the French mind is justly famed, sought to rear a philosophic structure on the assumption, Man is a body and nothing more, governed by laws purely physical and necessary. According to their assumption, all conscious life was a compound of sensations. Therefore they declared: The sole motive of all human action is egoism and self-interest. Such a philosophy could not survive the shock of speculative inquiry nor could it withstand the testings of everyday experience. The priority of personality is the ever-recurrent word of legitimate thinking and sensible living. Life in terms of sense experience has no abiding quality. It admits of no fixedness only as we posit the unchanging self. It admits of no interpretation only as we posit the thinking self. It admits of no efficiency only as we posit the dynamic self. The laws of attraction, repulsion, cohesion, crystallization find their application in the surface of being. They can not make for themselves one single inch of vantage ground in the substance of being. They do not inaugurate. They are inaugu-

rated. They do not utilize. They are utilized. In themselves they are abstractions. It is only as personality thinks and acts that physical forces come into being and establish their validity. French encyclopedism renounced the cause and center of being, and espoused the effect and the circumference of being. And this philosophy became the rock on which the French nation split.

III.

Reason avows the community and identity of intelligence. What is true for the individual must be true for the race. Knowledge is something more than a private possession. If what we know may not be known by others, then all speech is an impertinence, and all essays to make ourselves understood by others are the convulsive energies of a mind diseased. No labored argument, however, is needed to convince ourselves that no fact is more patent than the community and identity of intelligence. Heraclitus, Pythagoras, Euclid, Aristotle can not, if they

would, conceal their thought from the inquiring mind in this year of grace. "He that is once admitted to the right of reason is made a free man of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand," writes Emerson in his essay, "History." The discriminating mind can see the reproduction of Socrates in Plato, of Plato in Aristotle, of Homer in Virgil, of Pericles in Alexander Hamilton, of Paul in Augustine. Archimedes is alive to-day in the fashioner of a modern steamship, the architect of a suspension bridge, in the designer of the latest addition to the sky line of New York City. Arabic arithmeticians, Greek geometers, Latin poets, and Roman priests walk abroad in this decade of Christendom and find eager auditories throughout all habitable parallels. Into our conscious domain we incorporate with diurnal frequency all dramatists, all lyrists, all artists, all prophets, all grandees in the spheres of thought and action. No thing, no age, no

oracle is alien to our nature. One soul, whether in the day dawn of the race, or in the present hour of meridian splendor, is the counterpoise of all souls as a capillary column of water is a balance for the sea. The youth who is just emerging from the period of non-reflection has the prerogative of treating all books and all genius with the hauteur of a universal sovereign. His intellectual integrity is as sacred as was that of Parmenides, of Anaxagoras, of the prophet Isaiah, of Ambrose, of Luther, of Wesley, or of Washington. He has the right, native and acquired, of demanding that all genius and character, both ancient and modern, render back to him his highest consciousness. If they fail in this pre-eminent work, the forfeiture of their power and prestige is apparent. Sophocles, Æschylus, Homer, Shakespeare, Goethe have not completed their divinely appointed work in the education of centuries and decades of European life. They must also educate America, Asia, and the islands of the sea. They must approve themselves as masters of in-

spiration and delight to me in this most recent day of grace. If this office is alien to their powers, then are they particular rather than universal men. God's world is a unit. It is not a series of detachments, it is not a conglomerate heap, it is not what Carlyle would call "the outer hull of chaotic confusion." It is the community and identity of intelligence that makes of the contact between Teuton and Slav, Anglo-Saxon and Malaysian, Chinese and African Kaffir, a mental and moral benefit. Life is not a close corporation. It is rather a joint stock company in which the whole wide world, in spheres mental, spheres moral, spheres spiritual, shares equally, whether of profit or of loss.

God is no respecter of persons. He has not set the stamp of His especial favor upon either Jew, Greek, Roman, Celt, American, or East Indian. But to all He has given access to the immensity of His nature. Private property is the invention of the fictionist, the delusion of the exclusionist, the device of the corruptionist. The divine word is, "All

things are yours, and ye are Christ's, and Christ is God's;" "the living God giveth us all things richly to enjoy."

As a dynamic factor in the Kingdom of God reason thus vindicates itself. No single precept nor practice of the Kingdom is of private interpretation; nor does it admit of exclusive possession. All responsive and obedient souls are holders in fee simple of all that God says and does. Jews, in announcing His Messiahship, used the descriptive title Son of man seventy-two times. This was the equivalent of the declaration; I am not the possession in particular of the seed of Abraham: but also to the Greek, Barbarian, Scythian, bond, free, I am the Friend that loveth at all times, the Brother born for adversity, the Power of God, the Wisdom of God. The New Testament Scriptures, the complete verbal revelation of the Kingdom of God, approve themselves beyond all peradventure as the world's manual of ethics and religion, not on grounds *a priori*, but on the ground of inductive efficiency. It is in this Book that all men see their possible deprava-

tions and their possible exaltations. It is in this Book that all men find the highest of incentive, and within this Book they discover their severest condemnation.

The New Testament is therefore in the most extraordinary of senses a rational book. The avowal of a common and identical intelligence is audible in its every truth. The soul of this Book, however, accounts for its wondrous unity and potency; and that soul is Jesus Christ, Son of God, Son of man, the Brightness of the Father's glory, the Express Image of His Person.

As the world's Brother-Man, the true Democrat, the Kinsman who is closer to us than breathing and nearer than hands or feet, Jesus has incorporated Himself into the conscious domain of aspiring souls everywhither. In our best moments He is one with us. In our highest reaches it is His pure and eloquent blood that speaks in our cheeks, and His refined passion that asserts itself in our deed. It is His affiliation with all high, progressive, idealizing instincts and energies latent and patent in the human soul, that in-

vests the Incarnation with an indubitable certitude, and guarantees an ever-increasing efficiency. The democracy of Jesus, the commonness of Jesus, the correspondences of Jesus, are shibboleths which the Church of the Living God may sound "alike in frightful alarms and in the tipsy mirth of universal dissoluteness." No such claim can be made for Mohammed, for Buddha, for Confucius, for Socrates, for Zoroaster. No man can attain the vantage ground of love, of truth, of righteousness only as he is momentarily reinforced by Jesus Christ, who in Himself personalizes every principle of the Kingdom of God. Upon the elemental and ultimate forms of thought and action Jesus has impressed His name and seal. Easier would it be to untwist the iris-hued beauties of the rainbow from the sunbeam than to separate the fundamental principles of the Kingdom of God from the highest articulation of personal character. As every globule of water reflects the image of the sun, so every thought and thing, every man and measure that has within them a real and abiding merit,

throws back the image of Jesus Christ. The immeasurable channels for ethical and spiritual activity that differentiate the days that now are, from the aforesaid days, are the perforations wrought by the Son of God throughout the sentient, thinking, acting universe. Through Him, and Him alone, the world mounts and mounts. His word and work have in them a spiritual ascension. In the symbolizing of Himself as the Light of the world, Jesus affirmed the fellowship of His nature with all men. Light resents all monopoly. It is not an individual, but a universal property. Every soul everywhither is bibulous of the sea of light. It is through the light, and the light alone, that all being, organic and inorganic, is converted from "an indurated heterogeneous fabric" into "a transparent fluid membrane." "In Thy light shall we see light," is the prophetic anticipation of the word of Jesus; "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

The community of intelligence, which is

but another phrasing for the universal quality of all life, takes from the individual all pardon for egoistic impulses, for self-centered whimsies, for circumscribed activities. He stands or falls with the weal or woe of his fellow-men. And all social science accepts this postulate. God has made of His world a huge instrumentality of means. All things, whether of matter, of mind, or of morals, are powers in transition. Within the wide range of universal being there is no sleep, no pause, no stagnation, but all things and all thoughts renew, germinate, and spring. Total growths, universal movements, eternal generations are the purposes of God now and for evermore. The labor of God is to create in all men a thought and a life approximating in largeness and excellence the thought and life of Himself. This is the true community, the abiding identity for which the whole creation groans and travails in pain.

IV.

Reason affirms the primacy of personality. The primal ground of all thought and expe-

rience is the unitary, abiding, determining self. Heraclitus was entirely within the province of sane thinking in his rejection of the mental and moral unchangeableness of the Eleatic school of philosophers. But Heraclitus himself erred in his contention that the Lord of the universe was inherent in the ever-shifting flame of fire. Change and movement are indeed incontestable facts, but change and movement have for us no significance if permanence is without existence. A flow of conscious states without an abiding conscious self is a phantasm, not a fact. If a time consciousness is not fixated by a timeless self, then past or present is without meaning. Upon all experience, and upon all external reality, the thinking, determining, unitary self must impose the forms of thought, else they perish with their birth. Indeed, to speak with accuracy, experience and external reality find their generation and their explicit being solely through the primacy of personality. In affirming the non-existence of all static being, of an unchangeable substratum, this early but profound Greek phi-

losopher anticipated the theories announced centuries later by John Locke and by David Hume. These latter-day thinkers saw in sensations and in impressions the sole content of being. With them the mind was a blank, and with no power to be other than a blank. But to sensations and impressions they attributed powers of initiation and of achievement of the most miracle-working character. Their conclusion was identical with that of Heraclitus. They conceived of all being as a perennial change, a ceaseless flux. Nothing in the thought of Heraclitus or of John Locke or of David Hume abode long enough to call itself I.

In opposition to the contention of the Heraclitean school was the Eleatic school of Greek thinkers. Xenophanes, the founder of this school, made of all being a solid block, immovable and unchanged. "Being," he said, "can not be divisible, since it is all alike, and there is no more of it in one place than in another to hinder it from holding together, nor less of it, but everything is full of what is." Xenophanes thus becomes the first of the

Pantheists. Spinoza is his latter-day voice. All being is a fixity absolutely without mobility or mobile possibilities. As one has observed in criticism of the Eleatic school, "they made the universe a fixed stare." In neither of these schools of thought is found a conception of the primal power which admits of searching criticism. Identity without change is as inadmissible as change without identity. Unity there is in the universe, but it is a progressive unity. It is unity in transition. Change there is in the universe, but it is change inaugurated by an abiding, thoughtful, causal self. As a nineteenth century seer has written: "This incessant movement and progression which all things partake, could never become sensible to us, but by contrast to some principle of fixture or stability in the soul. While the eternal generation of circles proceeds, the eternal generator abides. That central life is somewhat superior to creation, superior to knowledge and thought, and contains all its circles." This is the true doctrine of finality. It is the doctrine which satisfies thought and experi-

ence. It wisely distinguishes between the personal and the impersonal, between the volitional and the mechanical, between God and His world, between man and his work.

Life can be explained in no other terms. All postulates that do not make personality fundamental refute themselves. The infinite regress confronts us if an abiding, free intelligence is not explanatory of all creation and of all progress. Ceaseless flows and rigid stares solve no problems. Contrariwise, they complicate all problems.

The Kingdom of God gives pre-eminence to personality, permanent and progressive, creative and conserving, identical and initiative. This pre-eminence found emphasis in the thought and word of prophet, apostle, and the Incarnate Son of God: Lord, Thou hast been our dwelling place in all generations. “*Before* the mountains were brought forth or *ever* Thou hadst formed the earth and the world, even from *everlasting* to *everlasting* Thou art God.” “The *Eternal* God is thy refuge, and underneath are the *everlasting* arms.” “He prepared the heavens;”

“He set a compass upon the face of the depth;” “He established the clouds above;” “He strengthened the fountains of the deep;” “He gave to the sea His decree that the waters should not pass His commandment.” “By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth; He gathereth the waters of the sea together as an heap; He layeth up the depth in storehouses.” “Know ye that the Lord He is God; it is He that hath made us, and not we ourselves.” The modern philosophic phrase, the divine immanence, most appropriately characterizes the ministry of the Lord Jesus. God the Supreme Mind, God the Supreme Will, God the Supreme Heart, was the ever-recurrent thought and recognition of Jesus. He affirmed with ceaseless repetition the firstness of God His Father and the Father of us all.

In substance the ministry of Jesus had for its keynote the word: The heart which abandons itself to God finds itself related to all of the divine workmanship, and travels a royal road to all particular knowledge and

power; in the place of communion with God we behold causes, and anticipate the slow but sure unfolding of universal being in perfect accord with all truth, with all beauty, with all goodness. God is the perennial miracle worker. We are holden in vision if we insist upon particular wonders. He who is keenly alert to the significance of personality can not do other than exclaim: "I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great soul, and thereby I do overlook the sun and the stars, and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So come I to live in thoughts and act with energies which are immortal."

An appreciation of personality profound and luminous was that of Socrates, as found in Plato's "Phaedo:" "Our soul bears a strict resemblance to what is divine, immortal, intellectual, simple, indissolvable. You see, then, my dear Cebes, that the soul is always the same and always like, and that our

body does perfectly resemble what is human, mortal, sensible, compounded, dissolvable; always changing, and never like itself."

The materialistic thinker, the sensual votary, demand with the vociferations of an Ajax an ocular and tangible proof of God. Such a proof is inconceivable. But the materialistic thinker, the sensual votary, may be answered in words of truth and soberness, You have no ocular and tangible proof of your own existence. Personality, infinite and finite, is beyond the range of picture making. As Sir William Hamilton declares, intelligence is unpicturable. But this "sense den" clamor does not affect the fact that personality is basic, and without this basis thought collapses or loses itself in the infinite regress, and all movement comes to a perpetual pause. The impersonal explains nothing. Endless change, "fixed stares," flows of sensation, multiplicity of impressions, subjective presentations, agitated nerve-centers confuse the problem of existence. The light that is in them is darkness. Immanuel Kant, the founder of German Idealism, performed an incalculable service for philosophy and for

every-day living in his affirmations that the world without does not impose its necessity upon us, but that we impose laws upon it.

All material existence, which we call sense experience, in itself, said Kant, is blind and without order. It is only through our imposition of the thought principles, which we call being, identity, quantity, quality, space, time, motion, number, etc., that order is brought out of the confusion, that vision succeeds the blindness. Kant's philosophy finds illustration in every-day life. The Congo African, with all the physical, sensuous properties of a man, does not see the potentiality of Shakespeare's Coriolanus nor of Jeremiah's Prophecy in the letters of the alphabet. The American Indian, with a sensuous nature perhaps unparagoned, saw no city of Pittsburgh, the world's steel center, as he scaled the rocky bosom of the Alleghanies. The Greek helot and the Roman Sybarite, with all their sensuous powers in full array, saw no opulent British Empire or American Republic latent in the mind and energies of the human race. Having physical eyes, the African, the Indian, the Greek, the Roman

saw not. And why? Because of the non-imposition of the thought principles which underlie all articulate experience.

The thinking personality, the volitional personality, the feeling personality accounts for life and its manifold expression. This Personality in relation to all creative work, past, present, and future, we denominate God. This personality in relation to nature transformed into art, past, present, and future, we denominate man.

The voice of reason hastens to ascribe to God an absoluteness of wisdom, power, and love. To man it ascribes an efficiency in and through infinite wisdom, power, and love.

V.

In affirming the premiership of personality, reason cordially accepts all extraordinary manifestation of personal power in the realms of the physical and the psychological, if the extraordinary manifestation purifies, preserves, and promotes the ordinary order of life. If the common good is not advanced, then reason vehemently repudiates all extraordinary attempts, all extraordinary

claims. The Christian religion being, as it is, the supreme word of a personal philosophy, of a personal efficiency, has no apology to make at the dictate of impersonal thinking. As the emphasis of personality it is aggressive, and not defensive, both in the spheres of thought and action. All interpreters of life that make any approach to completeness, are enthusiastic subscribers to the word and to the work of Christianity. Jesus Christ is not a petitioner for our intellectual clemency, for our practical alms. In evangelic speech, His is the Power of God, He is the Wisdom of God. And the highest of efficiency becomes ours, and the highest of wisdom also, in the loyal and loving appropriation of Him to ourselves.

All of critical inquiry that has been made concerning the Son of God, from the viewpoint of an impersonal philosophy, has resulted in an unfriendly judgment. All critical inquiry, however, concerning Him from the viewpoint of a personal philosophy has voiced its judgment in the words, "My Lord and my God."

If the world is an enclosed system, if it

is self-running, if it is measurable in terms physical, then the significance of the extraordinary, of the miraculous, may be ranked among the absurdities. But the world is infinitely more than a ferment of chemical forces, despite Haeckel's "Riddle of the Universe." The human will is smitten into inertness at the thought of self-activity being nothing more than a combination like unto that of acid and soda compound, in its beginning, and its end an effervescence variously described as conjugal loyalty, composition of poetry, philosophic speculation, the construction of the Northern Pacific Railway, the writing of Paul's letter to the Corinthian Church. Our thoughts of mother, of wife, of child are unspeakably degraded when, in the terms of an impersonal philosophy, we declare that they are mere combinations of carbon, of phosphorus, of lime, of water, with perhaps a sprinkling of salts. All philosophies after the order of Democritus, of Comte, of Haeckel, of Spencer avow the difference between the sanguinary greed of a Shylock and the fraternal devotion of an Antonio, between the lechery of a Henry the

Eighth and the chastity of a William McKinley, between the sullen stupidity of a Borneo Dyak and the high culture of a Henry Drummond, measurable in the terms of chemistry, of mechanics, of physics. Such conclusions beget chaos, mental and moral. All life revolts at them. Difficulties many and insuperable confront us throughout the whole range of thought and experience. But their number is increased, and their height also, by impersonal thinking. The Christian faith is the aggressive protest against the making of personal freedom, personal service, personal faith, personal prayer the labels on or the contents of a pharmacist's jar, the computed speed of a Baldwin locomotive, the under side of an agitated nerve-center. The Christian faith is the affirmation that all life, mountains and motes, waters and winds, gaseous compounds and organized charities, the operation of the cohesive principle and the activities of conscience, are interpretable in the terms of personality. Hence what we denominate as the extraordinary is in the last analysis Infinite Personality making itself known quite beyond our range of understanding. The fal-

lacy of violated or suspended physical law is plainly apparent, if the extraordinary is in helpful agreement with the ordinary. The prolonged skepticism as to the validity of the miracles recorded in the ministry of Jesus has rooted itself in impersonalism. It has been a persistent emphasis on the impossibility of God subordinating natural law, as though law natural or otherwise had any being separate from the law-giver, the law-enforcer, the law-preserver. The true doctrine of God and the world is the affirmation that all events, whether designated as natural or supernatural, as miraculous or commonplace, are admissible if they sustain a vital connection with the mental and moral order of the world. Jesus as the Miracle Worker astonishes all finite thought. Jesus as Himself the Miracle, smites us with reverential dumbness. He does not need multiplied loaves and fishes, subdued winds and waves, rejuvenated nerves, optical and auditory, healthy corpuscles in lieu of leprous taints, for the establishment of His character and His efficiency.

These wondrous manifestations of His

power we accept with devout thanksgiving. But they explain Jesus in no final sense. They are mere tracings of an order which the Infinite Personality adopts within peculiar temporal and spatial limitations. It is in the development and efficiency of all individual and social life that Jesus stands unchallenged as the Factor of factors. He is *the Mental, the Moral, the Spiritual Dynamic* of the past nineteen centuries. The effect which we denominate Anglo-Saxon character, Teutonic civilization, awakening of China and of Japan, commercial integrity, political purity, educational ideals, social service, individual regeneration, individual efficiency, is in reality Jesus Christ made manifest in the man and in men. The principle of sufficient reason which demands an adequacy of preparation in the premises for the conclusion, asserts itself in stentorian tone that individual and community life on the highest conceivable levels find in the Christ of God, and in Him alone, an adequacy of personal preparation. The American Republic, the British Empire, the University of Berlin, Florence Nigthingale, John Knox, Joseph

Neesima, Alexander Hamilton, George Whitefield, the new Japan, the aroused China are not explicable in the terms of Mohammendanism, of Confucianism, of Buddhism, of Platonism, of Impersonalism. Jesus Christ alone explains them. He is Himself the Miracle, in the light of which all extraordinary natural phenomena are utterly inferior. George A. Gordon gave full-circled interpretation to the significance of Jesus in the sentences: "Our whole thought of God and man; our entire working philosophy of life; our modes of intellectual vision, types of feeling, habits of will; our instinctive, customary, rational, emotional, institutional and social existence is everywhere encompassed and interpenetrated by Christ. His empire over our civilization is complete in this sense, that it expands only under His power and can not define or describe itself except in terms of His teaching and character. We are here under the shadow of an Infinite Name; we are living and dying in the heart of an Enfolding Presence. We are compelled to acknowledge that the secret molding energy of our entire civilization is the mind of Christ. It is out

of this consciousness of the indwelling, wide-spreading, and overruling mind of Christ that the belief comes in His Essential Deity.”

Reason, while affirming Jesus to be *the* Factor of factors in all history since His incoming into the world, makes cordial use of the confession of John Stuart Mill in his “Essays on Nature” as to the historical reality of the Son of God: “It is of no use,” remarks Mr. Mill, “to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. Who among His disciples, or among their proselytes, was capable of inventing the sayings described as those of Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee, still less the early Christian writers.”

CHAPTER III.
RIGHTEOUSNESS.

Life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom.

To shape and use. Arise and fly
The reeling Faun, the sensual feast;
Move upward, working out the beast,
And let the ape and tiger die.

—TENNYSON.

Thrice is he armed, that hath his quarrel just;
And he but naked, though locked up in steel,
Whose conscience with injustice is corrupted.

—SHAKESPEARE.

RIGHTEOUSNESS.

I.

“THE Kingdom of God is righteousness . . . in the Holy Spirit.” And righteousness is straightness. Perversities of thought, of word, of action, are alien to the complete order of life. Mockery, of whatever kind, has found itself speedily discomfited. God’s world is not an expediency, nor a diplomacy. Things and thoughts artificial and arbitrary can not endure. “Truth clad in hell fire,” to employ Carlyle’s phrase, converts to a cinder all semblance and writes the laws underlying all individual and social life. It is the vanity of vanities to build or plot or combine against the integral order of being. The Roman Cicero spoke an inviolable word in the sentence, *Res nolunt diu male administrari*—“Things are unwilling to be badly administered long.” Circumstance and cause unite in the punishment of the tortuous thinker and doer. A mathematical exactness

asserts itself amid all rigors and felicities of condition and event. The wise man is cognizant of the inability of any man to talk or vote away the righteous integrity of the world. This righteous integrity the wise man interprets in terms personal. He readily discerns all life to be a personal efficiency. He sees the wholeness of God everywhere. He makes no attempt to separate the good from the law underlying it, nor does he dedicate his ingenuity to the detachment of the sensual sweet from the moral sweet, the sensual fair from the moral fair. Rightness of thinking, of saying, of doing he sees as the purest of sympathy with universal ends. It is man resting his own will on the universal efficiency. It is the abiding consciousness that God is, and that He is the rewarder of all who diligently seek Him perennially and everywhere. The life of straightness is the affirmation that all things material, mental, and moral find their order and their orbit in personality pure and productive. It is the negation of the firstness of the impersonal, of the impure, of the inactive. Materialistic philosophy is not the presiding and produc-

tive genius in any sphere of being. Its tendency is downward, not upward. It would interpret all thought, all speech, all doing in the terms of cloud banks, of chemical atoms, of time spaces. The philosophy of personalism, however, has nothing of consent for the assumption that the man, whether African Hottentot, Chinese coolie, Russian peasant, American reformer, can be estimated by his weight in pounds and ounces, or that this reaching, radiating, ejaculating fellow is wrapped up in a skin black, yellow, or white. As straight thinking, righteousness is the ceaseless emphasis on personality in its highest form. The ulterior aim of planets crystallizing and disintegrating, of the subsidence and upheaval of continents, of the assimilation of elements carbonic, nitrogenic, aqueous, by all vegetative life, of the animation of beasts and birds, is the conversion of planets, of continents, of seas, of birds, of beasts, of rose and fruit into that finest and most forceful of particulars, which we call man. As a discerning writer puts it: "All events are sub-persons. They grow on the same stem with persons."

We make or unmake ourselves by the estimate which we give to God, to ourselves, and to the manifold world about us. The gross doer is the product of gross thinking. The mental process which makes the soul synonymous with the stomach converts the man into a mere sack, an ignominious piece of nerve, muscle, and bone baggage, a rotten link in the universal chain. Such a thinker casts the blame for his debauchery on fate. He conceives in his intellectual confusion that the rude and invincible elements of nature are against him. The windy conceits of perverse thought find much of vent in discussions of destiny, of birth-star, of life as an iron necessity. Shakespeare in his "King Lear" is a graphic limner of the crooked thinker. "This," says the Saxon poet, "is the excellent foppery of the world, that when we are sick in fortune—often the surfeit of our own behaviour—we make guilty of our disasters the sun, the moon, and the stars; as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves, and traitors by spherical predominance; drunkards, liars, and adulterers by an enforced obedience of

planetary influence; and all that we are evil in by a divine thrusting on: an admirable evasion of an adulterous beast to lay his goatish disposition to the charge of a star!"

Accurate thinking is an indispensable condition of wise living. We can not rightly and effectively use any personal faculty save as our thought finds itself in agreement with the principles of universal being. So far as a man thinks sanely is he free. All parley relative to economical freedom, to political freedom, to industrial freedom, to social freedom is wholly removed from a thoroughly sensible interpretation of life. Epictetus, the Greek slave, knew nothing of freedom economical, political, industrial, social. He was the plaything, he was the chattel, he was the butt of ridicule of his pseudo-free master. Replying to a Roman orator who boasted of his material wealth and of his capacity to enjoy it, Epictetus said: "I do not want such things. And, besides, you are poorer than I am, after all. You have silver vessels, but earthenware reasons, principles, appetites. My mind is to me a kingdom, and it furnishes me with abundant and happy occupation. All your pos-

sessions seem small to you; mine seem great to me.” In the meditations of this Greek serf we read such entertaining words as these: “Outward circumstances are not our masters; where a man can live at all, he can also live well. A wise man is out of the reach of fortune, and attempts upon him are no more than Xerxes’ arrows; they may darken the day, but they can not strike the sun.” “You may fetter my leg, but my will not even Zeus himself can overpower.” “For a man to spend his life in pursuit of a title which serves only when he dies to furnish an epitaph, is below a wise man’s business.” “It is the edge and temper of the blade that makes a good sword, not the richness of the scabbard; and so it is not money and possessions that make a man considerable, but his virtue. Every man is worth just as much as the things about which he busies himself.”

All thought bursts into appearance. It refuses to be concealed. It publishes itself as the light. It seeks a marriage with the world without. Ourselves in colossi or in minutiaë, we are evermore visualizing, mak-

ing tangible, making audible. Of stars and seas, of pea-pods, of beetles as truly as of our fellows and our thought we make the spiracles, the antennæ of our character and our aims. False mental postulates are plagues that return to torment us. Conceptions of God, of man, of the world which in themselves are perhaps negligible, such as August Comte's positivism, John Locke's sensationalism, Spencer's evolutionism, have in their application to life proven themselves mischievous in the extreme. No word otherwise than felicitous can be said of the personal character of Mr. Spencer or of John Locke. But the union of their philosophy with the complex social, industrial, political, religious phenomena of the human race has thus far had as its offspring disheartenment, unbelief, fear, and a pestilent host of antagonisms. John Locke, the devout believer in the Christian faith; Herbert Spencer, the ideal friend and citizen, did not remotely dream that misguided enthusiasts would repudiate the charm and strength of their character and apply to all experience the postulates and conclusions of their philosophy. If

such had been their dream, leniency of judgment would lead us to believe that John Locke would not have affirmed the impotency of the human mind as opposed to the material world, nor that Mr. Spencer would have affirmed all thought and will to be the resultant of nervous agitations. These philosophies materialize God as truly as they materialize man. The practical issue of such philosophies is the carnival of brute force, the degrading dominance of physical appetencies over all mental and moral passion, the final conversion of the soul of Plato, of Paul, of Moses, of Florence Nightingale into veritable clods of loam and clay. Such philosophies find voice in Emerson's strain :

“The horseman serves the horse,
The neatherd serves the neat,
The merchant serves the purse,
The eater serves his meat ;
'T is the day of the chattel,
Web to weave, and corn to grind ;
Things are in the saddle
And ride mankind.”

There is no thinkable mischief afoot that does not find its final rootage in a material-

istic, impersonal body of thought. The elimination of God the Infinite Personality from His place of priority and power, the subordination of man the finite personality to his physical surrounding, to the transmitted qualities of his ancestry, to racial experience, to social custom, can and do have but one ultimate: individual and social degradation, disaster, despair, death. It was an impersonal philosophy deeply seated in the French nation for decades and centuries which finally flashed forth in fiery fury in the closing days of the eighteenth century. It was the repudiation of the spirit and the ascendancy of the senses which brought to an opprobrious end the so-called Holy Roman Empire. It was the committal of the Spanish Kingdom to the mere material wealth of the Western world which led to its undoing. The American Colonies would not have been ruled by Great Britain with a conscienceless authority in the eighteenth century had Great Britain itself been under the dominance of a personal philosophy. Historians assert that John Locke for thirty years or more was the most pronounced intellectual force in England, and was

in considerable degree a most vital factor in shaping political policies. Between the years of his activity, 1670-1704, it does not require the genius of a fancy weaver to see the whole of the political thought of the British Empire saturated with the doctrines of impersonalism. Locke's philosophy was also an influential factor in the religious life of England and Continental Europe. In France the arrogance of unbelief found utterance in Helvetius, who essentially declared, the sole motive of our acts is egoism and self-interest, and the most exalted virtues reduce themselves to self-love and a desire for pleasure. In the entirely unmoral and mechanical world which results, God is neither capable of being proved nor is there any need whatever for Him. The philosophy of Locke making the finite personality the mere plaything of ideas, the bat and the ball of unconscious experience, the Jack-in-the-box of fleeting sensation, permeated the thought and the practice of the English people to their religious detriment for a half century or more. It was not until the ministry of John and Charles Wesley and George Whitefield began, in the middle of

the eighteenth century, that the philosophies of impersonalism found counteraction. In France, Helvetius, Condillac, Voltaire, Rousseau gave practical reaffirmation to Locke's impersonalism in the utter social and political and religious debauchery of the Revolution. The necessity for righteous thinking, for straight thinking, for the thinking that concretes itself in whatsoever things are true, honest, just, pure, lovely, and of good report, is a necessity that is absolute and universal.

The bond of connection between thought-processes and practical endeavor is apparent to the thinking man. To think is to act, remarks Mr. Emerson. At first glance one might say that Mr. Emerson had relegated all life to the sphere of the abstract, but a further contemplation invests his affirmation with an incontestable reality. Thought is the initial step in all action. It is the begetter of all action. In thought, all legitimate endeavor lives, moves, and has its being. Personality resists all attempt at division. We can not say that the thinking man, the determining man, the achieving man are three distinct individuals. They are one. Correct

analyses of personality submit as their findings the complete fusion and interfusion of thought, will, and action. Each becomes the other throughout the complex phenomena of life. The political man, the industrial man, the religious man are not the inhabitants of diverse kingdoms. The necessity is upon every individual man to concrete himself governmentally, industrially, religiously, artistically, and otherwise. No sphere of sane thinking and of sane doing is to find in us an alien. The Kingdom of God is without boundary line, inasmuch as it is the Kingdom of personality. Hence the man, the finite thinker, must pierce all form, overleap all apparent walls, discover intrinsic likeness between remote things and reduce multiplicity to unity. Philosophic thought has brought itself into disrepute with painful frequency through its failure to relate the thinking man to the acting man. While attempting to give systematic interpretation to reality, it has often denied the existence of reality exclusive of the speculative, and then has oscillated to the other extreme in the denial of all reality exclusive of the sensuous.

Aristophanes, in his comedy, "The Clouds," pilloried Socrates as the arch-Sophist and represented him as the inhabitant of a nebulous world, uttering a deal of nonsense which was supposed to be philosophy. Goethe in his "Faust" shared Aristophanes's opinion when he made Mephistopheles say, "A speculating fellow is like a beast on a blasted heath, led around in circles by an evil spirit, while all about are pastures fair and green." John Milton, of whom Dryden wrote, "The force of nature could no further go," had even less of value for philosophic thought than Goethe or Aristophanes, as evidenced in his depiction of devils holding high debate over

"Fixed fate, free will, foreknowledge absolute,
And found no end in wandering mazes lost."

And a latter-day philosopher of profound and lasting quality, with charming candor gives aid and comfort to Aristophanes, Goethe, and Milton in the observation: "Nonsense and pernicious errors mingle in about equal proportions in philosophical literature. Many a navigator has sailed away over the

misty seas of speculation and never come back; and many an ambitious climber, imitating the 'Excelsior' youth, has climbed out of sight and never returned to earth again. Fog banks have often been mistaken for land, and islands of mist have passed for solid continents. A fearful proportion of philosophical discussion at best is barren and often pernicious. . . . We might well conclude, then, that we should let philosophy alone as at best a useless science. But," observes our philosopher, with exceeding wisdom, "unfortunately this can not be done. Every one has a philosophy of some sort, wittingly or unwittingly. Every one has some notions about reality, the nature of things, the meaning and outcome of life, and the like; and these constitute his philosophy. Monsieur Jourdain, in Moliere's play, talked prose all his life without knowing it, and many persons do the same thing with philosophy. For philosophy is simply an attempt to give an account of experience, or it is a man's way of looking at things. . . . It is not, then, a question of having or not having a philosophy, but of having a good or a bad one."

Hence our original postulate, the Kingdom of righteousness is a kingdom of straight thinking, finds universal application. The philosopher must escape all crookedness in his thought movements, else fill a niche in Milton's "Limbo large and broad the paradise of fools." A philosophy that finds its beginning and its end in the life of the senses, a philosophy that assumes a humility like unto that of Dickens' Uriah Heap, and calls itself agnostic, a philosophy that explains electric energy, rock strata, filial affection, and political stability in terms of molecules and atoms clashing and co-operating, can not do other than discredit the moral and spiritual aspirations of humankind. Such philosophies are figuratively describable as withering siroccos, destructive typhoons, desert sands, Cimmerian darkness, serpents in lieu of fish, stones in lieu of bread. The animism of the early Greeks which gave to all stones, all sands, all seas, all winds, indeed, to all material life, the personal properties, thought, will, emotion, of necessity degraded the true appreciation of personality. In all nature they saw powers beneficent and malefi-

cent. And these powers they interpreted as lawless. For them the world was an anarchistic world. Anything whatever could happen was their conclusion. The restraints and constraints of freedom, the power of mind over matter, the efficiency of the will, the supremacy of Infinite Mind and Heart, the loyal and loving co-operation of man with God, were wholly alien to their animistic philosophy. The upspringing of magic, of charms; the offering of gifts with which to blind the eyes of innumerable gods, spirits, and demons, was the inevitable consequent of such a philosophy. The later Greeks in their search for a principle of unity did not discern in personality an ultimate. Thales affirmed water; Heraclitus, fire; Anaxagoras, reason composed of very fine and mobile particles of matter; Leucippus, mind composed of exceedingly fine and active fine atoms. Variations of these postulates came from Xenophanes, Parmenides, Anaximenes, Empedocles, Socrates, Plato, and Aristotle. Socrates, whom Plato in his "Crito" called "the wisest, the justest, and the best of all the men whom I have ever known," was not in the

light of our Christian day a profound interpreter of the infinite personality, as evidenced in his dying words, "Crito, I owe a cock to Æsculapius (the god of the healing art); will you remember to pay the debt?" Between Greek speculations and Greek practices a bond of connection was assuredly existent. The philosophy which assigns to matter the first place can have no other issue than that of physical servitude for the weak, of gross indulgence of appetite, of purchasable manhood and womanhood, of corrupt religious practice. Epicureanism, Cynicism, Hedonism, Stoicism, are the fully anticipated fruitage of impersonal philosophies.

Christian philosophy in its affirmation of fundamental being makes no subscription to the word of Thales, of Heraclitus, of Anaxagoras, of Leucippus, of Plato, of Aristotle, of Anaximenes, nor does it in any sense align itself with the dualistic and monistic philosophies of modern days which make of personality the product of impersonalism. The world has not yet come to an appreciation of the sound thinking of the prophets and apostles. They affirmed a metaphysics, a theism,

an ethics toward which the philosophers of Greece and of recent times have agonizingly climbed. They approached all life from the personal side. They gave no primacy to water, to earth, to fire, to a material reason, to physical energy. In their thought God is, and beside Him there is no other. Before the mountains were brought forth or ever the earth and the world found formation, even from everlasting to everlasting He is God. Concerning man their word is: "And God said, Let us make man in our image, after our likeness;" "In Him we live and move and have our being." Concerning man and his relatedness to the physical world their word is: "Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under his feet." Plato and Aristotle found themselves repeatedly in the toils of dualism. Beyond the world of change and generation they affirmed a world of pure thought, without relation to the world of matter—a world universal, changeless, complete. In their attempt to preserve the divine perfection they sacrifice the divine immanence in the world process. God in their philosophy

had no need of the world process. As Pure Form, as the Idea of the Good, God in their thought was causally efficient, not as an ever-present active agent, but simply as an ideal. Thus no real connection between God and the world of matter was possible or needful. Aristotle's entelechy, the potential actualized, was not a living, transcendent personality realizing itself in uttermost wisdom, power, and love, but a determination of physical changes by reference to the realization of an end. The form thus became a cause. And the form in his thought is equivalent to what we call the concept. A great gulf is between the crude conceptions of Thales, Heraclitus, Democritus and Plato and Aristotle. But Plato and Aristotle saw in things an opposition to thought, to will, to feeling, and gave as the conclusion of their profound speculation a barren abstraction. The Middle Age philosophies, Nominalism and Realism—the first affirming the reality of individuals and denying the existence of the concept or class, the second affirming the existence of the concept or class and denying the reality of the individuals—were but a war of words. Modern

philosophy, represented by Descartes, Spinoza, Leibniz, Locke, Hume, Comte, Hegel, Spencer, has not always been the upspringing of a day-star, but with great frequency has darkened counsel by words without knowledge. Descartes made of the world two distinct substances, mind and matter, and separated God as the more ultimate reality from both of them. Spinoza identified God with the necessary laws of the physical universe, denying outright the divine personality, the government of the world according to purpose, and the freedom of the will. Leibniz affirmed all souls and all things to be centers of force having the principle of life and development wholly within their own nature. The life of each of these centers of force, which he termed monads, is a thought-life, a life of perceptual activity. In the things, Leibniz declared, the thought-life was confused. In the souls, he declared, the thought-life had come to at least a partial consciousness of itself. Locke, Hume, Comte, Hegel, Spencer are partial reaffirmations of the thought of these three distinguished modern philosophers. Above all these modern think-

ers Immanuel Kant gave proximate expression to the doctrine of personalism and its relatedness to the world. He affirmed that the world is the creation of personal power, and that, but for the efficiency of personality, the world would have no being. As to finite personality, he declared that, while the world as an objective system is the creation of God, yet it has no meaning for us only as we impose upon it the principles which underlie our thought-life. These principles, he affirmed, are not our creation, but are the regulative ideas of the rational life. According to Kant, nature does not impose its necessity on us, but it is we who give laws to nature. The bond of connection, he declared, between man and the world is God. The philosophy which would make of matter a solid and substantial fact, and erect nature into a system with which God would have to reckon, found itself undermined by the Kantian doctrine, which, while not wholly successful, had endeavored to trace all experience back to the synthetic unity of the self. Since the day of Kant all tendencies toward an atheistic, impersonal world have been short-lived. Comte's brag-

gadocio, "Science will finally conduct God to the frontier and bow Him out with thanks for His provisional services," has been repeatedly put to rout since the day of its utterance. God is more fundamental to-day to sound thinking than ever before in the world's history. We simply can not move without Him. It is only in and through Him that any new departures in whatever sphere of being are possible. It is only in and through Him that perpetuity in whatever sphere of being is possible. He is before all things, and by Him all things consist. The natural world is now accepted by complete thought as nothing more than the tracing of the order in which God proceeds for the working of His will, for the articulation of His wisdom. No man, whether philosopher or peasant, savage or saint, need stand in awe of nature as a blind piece of mechanism, nor as the dwelling place of sanguinary gods, spirits, or demons. The world is a personal world. God is the Besetting Reality, the World Ground, the Father of all finite souls, the Infinite Worker, the One altogether lovely. Christian philosophy, the philosophy

of the Word of the Living God, thus has established itself within the profoundest of speculative thought. The material world has reality, but it is a reality issuing from, perpetuated by, and wholly dependent upon God. And man finds his efficiency in the material world in and through the ever-present, ever-working, ever-helping God.

II.

Righteousness is straightness of speaking and doing. The thinker must become a voice, a deed. Thought must enter into nuptial bonds with nature. Life demands a wholeness of expression. Perverse thinking finds its otherness in perverse doing. Men do not gather grapes of thorns nor figs of thistles. Impersonal philosophies are at the mercy of things. A personal philosophy commands things. Impersonalism makes of the world a mechanism. Personalism makes of the world a willing servant. The one esteems nature as rooted and fast; the other as fluid, and subject to intelligent touch. Impersonalism gives priority to the life of the senses. Personalism gives priority to the life of thought,

of will, of emotion. Impersonalism makes nature absolute. Personalism makes nature an effect. No fact is truer than that the deprivations of the soul find their beginning and their perpetuity in impersonal philosophies. Things are ultimates, is the perennial thesis of the wrongdoer. Thus he surrenders himself to the dominance of things. The perversity of impersonal, materialistic philosophy is manifest in the world of action. The helpfulness of a personal philosophy is manifest in the world of action. Hence the one may be most fitly characterized as tortuous thinking, and the other as straight thinking, as right thinking.

He who makes the world a personal efficiency is the true master of the world. He finds in every kingdom of life the raw material which may be molded into the useful and the beautiful. He forges the subtile and delicate air into words of wisdom and melody, and gives them wings as angels of persuasion and command. Witness the moving eloquence of Edmund Burke, the oratorios of Handel, the telegraph of Samuel Morse, the telephone of Alexander Graham Bell! Right

thinking makes all nature glorious with form, with color, with emotion. There is no planet, however remote; no chemical property, from the rudest crystal to the rosy law of life in an infant's cheek; no principle of growth, from the eye of a leaf to the coral reef and antediluvian coal deposits; no animal function, from the polyp up to Homer's Ajax—but that hints or thunders to man the integrity of God and of God's world. Hence, nature is ever the ally of religion. Its pomp and wealth invest the religious sentiment.

The very bone and marrow, the heart and extremities of nature are penetrated by the ethical sentiment. Nature wisely used is man at his best. Nature unwisely used is man at his worst. Natural processes, representing as they do God's presence and power, are in reality moral sentences. At the center of all being—material, mental, moral—is the will of God radiating ever to the circumference. In reality all things and all thoughts preach to us. It is woe unto us if we heed not the preaching. It is weal unto us if we give the preaching a willing ear, a loving heart, a ready hand. Right conceptions of God are,

in the last analysis, inspiring visions of God.

Fundamental to all nobility of character and conduct is our appreciation of God. The sensuous votary known in every-day speech as the sinner, the criminal, the evildoer, essays the impossible task of living in and utilizing the world with no thought of and with no love toward Him who is the Upholder of all things by the word of His power. That such essays are unspeakably foolish, all history affirms. Shakespeare's Macbeth is typical of the sensuous votary in his tribute to the witch Hecate and her brood. Eager to know the culmination of his ambition, the Scotch thane sought the counsel of these earthly perversions, withered and wild in their attire, with choppy fingers, skinny lips, and bearded face. God's world he transformed into a witch's caldron with its mixture of toads, of snakes, of bats, of adder, of lizard, of owlet, of worm, of hemlock. Such an elimination of God from the aspirations and activities of individual life perforce find their ultimate in Macbeth's monstrous monologue:

“To-morrow and to-morrow and to-morrow,
 Creeps in this petty pace from day to day,
 To the last syllable of recorded time ;
 And all our yesterdays have lighted fools
 The way to dusty death. Out, out, brief candle!
 Life 's but a walking shadow, a poor player
 That struts and frets his hour upon the stage,
 And then is heard no more : it is a tale
 Told by an idiot, full of sound and fury,
 Signifying nothing.”

Macbeth's resort to the witchery of Hecate finds its prototype in the resort of the Greeks to the oracles of Jupiter at Dodona, of Apollo at Delphi, of Trophonius in Bœotia, of Æsculapius at Epidaurus. Rustling tree branches at Dodona, the mutterings of the priestless Pythia at Delphi, sleeping in the temple of Æsculapius, entering by night the cave of Trophonius, had, in the thought of the greatest of the Greeks, Socrates, Æschines, Thucydides, Æschylus, Sophocles, Pericles, Aristides, Themistocles, a virtue transcendently divine. A faithful rendering of the likeness of the world issued, so they averred, from these insane mouthers, from these grewsome temples and caverns. We can not conceive of God delegating Himself

to such hypocrisies, to such puerile whimsies, to such gross agencies. It is the law of life that what is put in comes out. Like produces like. Whatsoever a man soweth, that shall he also reap. No man can secure a good which does not belong to him. The world is alive not primarily with forces chemical, physical, mechanical, but with forces moral. The fatal and fortunate strength of moral force is seen in all life. The Hindoo Scriptures have in them this gem of truth: "Law it is, which is without name, or color, or hands, or feet; which is smallest of the least, and largest of the large; all, and knowing all things; which hears without ears, sees without eyes, moves without feet, and seizes without hands." Rescuing the Hindoo definition from the realm of impersonalism, we would say it is God who comprehends and transcends all life, and in whom we and all things live, move, and have our being. Greek civilization rooted itself in the impersonal, in the sensuous, and its end could not be other than death. Like produced like; their reaping was in complete agreement with their sowing.

The Christian conception of God and man has been the enduring, the inspiring, the achieving motive in the life of the race. The advent of Jesus Christ in the world has been the real enlightenment of all thought, of all speech, of all action. He is the world's mild, equable radiance. He is the world's awful splendor. What of immortality is to be found in Plato, in Aristotle, in Socrates, in Seneca, in Marcus Aurelius, in Pericles, in Cicero, and other ancient worthies of all peoples and climes, is attributable first and last to their anticipation of, and to their participation in, the thought and service of the Christ of God. In Joseph the carpenter's Son, the Prophet of Nazareth, the veritable Power, the veritable Wisdom of God, is found incarnate all reality, all truth, all love, all purity. For His coming all men, Greek, Roman, Jew, Asiatic, who aspired to a holiness that was wise, to a wisdom that was holy looked with eager eye. For God, and not the symbol of God, all true men yearn and seek. And in Jesus Christ the inmost heart and the generic secret of God we discover. The inner harmony of a personal world we

see and hear in Him. The oracles at Dodona, at Delphi, at Epidaurus can have no meaning now for the pious Greek. He has heard the voice of Him who is the Wisdom of God. He walks in the light of Him who is the True Light, indeed the Light of the world. In the burst of His radiance all philosophies, all practices may have their goings made sure. The world is now the grand sphere of worship. No part of it is alien to God. He is the fullness of winds, of waves, of stars, of stones, of all life, organic and inorganic. He alone is their being. They are His forth-putting. Through Him they consist. We can not by an imaginative fashioning re-inaugurate the philosophies of Thales, Heraclitus, Anaximenes, Leucippus, Aristotle, Spencer, Descartes, Spinoza, Leibniz, Hegel, Comte. As systems they did not work. They were not able to withstand the onslaughts of practical life. They were palsied with fear in the presence of grim and aggressive realities. In the every-day world they were strangers and foreigners. They could not find for themselves under any sun a permanent base of operation. Under their direction men looked

down, and not up; for them there was no open heaven. As generalizations they were as short-lived as the decades. In them the spirit of life was not. They worked no reform. The degradation of womanhood, the depreciation of childhood, the laxity of marriage, the knee-crooking knavery in the affairs of State, the obsequious bondage of the vast body of humankind flouted themselves in the face of Greek philosophies. And Greek philosophers ate their meal in fear and slept in the affliction of terrible dreams. Despite Thales and his school, despite Heraclitus and his school, notwithstanding Xenophanes, Pythagoras, Plato, Aristotle and their enthusiastic disciples, treason did its worst in Athens, in Sparta, indeed throughout all Hellas. Likewise may we affirm of the impotency of Descartes' philosophy, of Spinozism, of Comte's Positivism, of Spencer's Causal Evolutionism in the face of falsities and anarchism. The fierce lighting of the reformer, the mild equable radiance of the lover they had not. Christianity alone has grappled with the grim and aggressive realities of the workaday world.

And in grappling with them it has achieved a succession of triumphs. Womanhood, childhood, manhood are subject to new appraisements since the incoming of Jesus Christ into the sphere of humankind. Plato, Aristotle, Socrates did not bring to pass new evaluations among men that wrought universal reforms. Ethics rooted in impersonalism find voice in Plautus, the Roman dramatist, "A man is a wolf to a man whom he does not know;" in Aristotle, "No man can practice virtue who is living the life of a mechanic or laborer;" in Plato's Republic, which made the holding of wives in common, the keeping of children in ignorance of their real parents, and their upbringing by the State; in Hegesias' pessimism, "Life only appears a good thing to a fool; to a wise man it is indifferent." Life as a dilettanteism, a thing without serious purpose, a sensual indulgence, is the perennial product of all thinking that does not root itself in the philosophy of Jesus Christ. He above all other men lived tremendously. He saw life as a business of salvation, not of reprobation; as a privilege of time and of eternity. He was Himself in

deadly earnest. His search for reality was not that of a coquetting amateur. He was not content with the moral and spiritual paralysis which afflicted men whithersoever He turned His eye. He was Himself the embodiment of moral and spiritual health; to use His own word, "I am the Life;" "I am come that they might have life, and that they might have it more abundantly." Out of the fullness of God He spoke. In the fullness of God He lived. Between His word and His work there was eternal agreement. Jesus appeared among men at a period when God was no longer believed. Those who essayed to teach religion Jesus characterized as blind leaders of the blind.

These pseudo teachers were in Carlyle's phrase, "Blindness laying down the Laws of Optics." They could but one end reach both for themselves and for their followers; namely, falling into the ditch. The Jesuitical jargon of these pretentious men, these spiritual charlatans, found its fruitage in practical falsities, in self-deceptions, in the cheapest of tinsel and mummery, in every conceivable personal vice. The mechanical,

materialistic doctrines of the first Christian century in their antagonism of the Christian faith were not more persistent nor more pernicious than the same doctrines of the seventeenth, eighteenth, and nineteenth Christian centuries. John Locke, emphasizing in his body of thought the primacy of sensuous experience; David Hume, giving chieftaincy to the association of ideas gathered from the experience of the race; Herbert Spencer, affirming the parallelism of mind and matter—made of life and its vast issues a mere theatricality, a paltry patchwork, a moral vacuity. The Christian religion has been in every thinkable aspect the world's savior, the world's redeemer, the world's benefactor. It has been the embodiment of straightness. It has been able to say to all men everywhere, "This is the way; walk ye in it;" "He that followeth Me shall not walk in darkness, but shall have the light of life;" "I am the Way, the Truth, and the Life." Ethics rooted in personalism—in other words, in Jesus' message to men—takes direct issue with Plautus as voicing Roman paganism; with Aristotle, with Plato, as voicing the refinements of

Greek philosophy; with the Stoicism of Hegesios, with the materialistic mummery of Judaism, with latter-day impersonalism. And history renders the verdict as to the outcome of the contest. The mightiest of personalities have been Christian personalities. These personalities were lovers of God, were lovers of men. Righteously they thought. Righteously they wrought.

In the fear of God, in the love of God, in the power of God they lived, they moved, they had their being. As related to their fellows, they heard and incarnated Jesus' word: "Thou shalt love thy neighbor as thyself;" "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." The German philosopher Wundt gave fit expression to the brotherhood of thought made real through Jesus Christ in the sentence, "The Christian Religion is always the point where the man who is debarred from all higher interests of intellectual culture can meet his fellow-men." Similarly is it the point where political and social equality becomes an experience in lieu of a fancy. Mr. James

Bryce, the astute and profound British statesman, has said that the American type of democracy is the type toward which all others are inevitably tending. And the American type of democracy is, in form at least, pre-eminently the Christian type. It is the democracy which announces an abiding confidence in the virtuous possibility of all men, thereby taking issue with the dictum of Aristotle, "No man can practice virtue who is living the life of mechanic or laborer." In the progress of the principle of brotherhood in Jesus Christ the spurious separations of Greek aristocrat from Greek democrat, of Jewish Pharisee from Jewish publican, of Roman patrician from Roman plebeian, of German barons from German serfs, of French Monarchists from French Jacobins, of English nobility from English yeomanry have been brushed aside as webs of gossamer. Equality before the law is the slogan of all forward civilizations. Equality of opportunity is the slogan of all individual and community development. Liberty in agreement with the common good, fraternity of disposition toward each and all are likewise inspira-

tional words of all progressive peoples of the earth. This form of democracy, which is but another phrasing of the brotherhood of the gospel of Jesus Christ, is eminently practical and is making real continuously the felicity which the ancients fabled of Atlantis. This brotherhood is the acceptance of God's estimate of man. It is not the coinage of a diseased brain. It is sanity in all of its length and breadth. It is a refusal to estimate man in terms of physical force. It is a refusal to see in expressions of personality the subjective side of conserved energy, of conserved matter. It is the affirmation that akin to God is man. It is the affirmation that man is God's child, is God's helper, is God's vicegerent throughout all the earth. It is the affirmation that finite personality infinitely transcends all limitation of space and time; that the present is not sufficient for the complete finding of moral and spiritual gravity; that a determining, thinking, acting conscious self can not be encompassed by time spaces. Such an estimate of man announces the inevitable decease of all philosophies which do not see in man the highest phenomenon.

Emerson's apostrophe is the Christian word: "The great Pan of old who was clothed in a leopard skin to signify the beautiful variety of things, and the firmament his coat of stars —was but the representative of thee, O rich and various Man! thou palace of sight and sound carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the City of God; in thy heart the bower of love and the realms of right and wrong." It is this evaluation of man which describes in him the concentration of the vast, the form of the formless, the house of reason, the cave of memory, the ocean of love, the abyss of possibility. It is this evaluation which makes of the Christian religion *the* religion of the earth. No heathen system of philosophy appraises man as prophecy, as suggestion, as the form of the formless, as an abysmal possibility. Hence, the inevitable decadence of Buddhism, of Shintoism, of Confucianism, of Brahmanism, of Moslemism, and all other bodies of thought that interpret man mechanically, sensuously, temporally, spatially.

Christian democracy, Christian brother-

hood is but another phrasing of the sons of men transformed into the sons of God. He who carries in his senses the morning, the night, the unfathomable galaxies of the empyræan; he who carries in his brain the geometry of the City of God and in his heart the bower of love, the realms of right and wrong, is the translation of the Infinite in the terms of the finite. Miles of Atlantic brine, bounded only by lines of latitude and longitude, are wholly meaningless in themselves, but they are of unspeakable value when they wash the shores whereon dwells humankind. Truth, love, justice, freedom, faith as principles of being have in themselves no worth, but are filled with expression when immanent and efficient in finite personality. This immanence and this efficiency possible, if not actual, is the perennial thesis of Christianity.

Had Count Cavour, the Italian statesman, rightly esteemed the miracle-working of the Christian faith, he would not have given utterance to the following apprehension: "Society is marching with long strides toward democracy. . . . Is it a good? Is it an evil?"

I know little enough, but it is, in my opinion, the inevitable future of humanity."

No fears need be entertained by statesman, by scientist, by industrial captain, by thinker or worker in any parallel as to the outcome of human society if the high worth set to man by Paul, by John, by Matthew, by Simon Peter, by Augustine, by Telemachus, by William Carey, by Robert Morrison, by Phillips Brooks finds acceptance and application. These great discerners of spirits, these dynamic personalities revoiced and re-enacted the message and ministry of Jesus, the Christ of God. The persistent and pernicious prejudgment which would erect insuperable barriers between votaries of diverse faiths, between civilizations Oriental and Occidental, finds genesis and continuity in impersonal thought. Life interpreted in terms personal discerns evermore the predominance of a universal nature. Such an interpretation espies the divine nature in latency, if not patent, in the Senegambian, in the Indian Parsee, in the Muscovite peasant, in the Burman pauper as truly as it is espied in the American collegian, the German philosopher,

the Italian artist. The possible man is the real plenum, annulling all suggestions of degrees positive and comparative. This was the vision, the interpretation of human possibility possessed by John the Evangelist: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

Kipling after years of residence among the most exclusive of all peoples, the Hindoos, gave his unmeasured assent to the brotherhood of the Christian faith in the stanza:

"O, the East is East, and the West is West;
 And never the twain shall meet,
 Till earth and sky stand presently
 Before God's judgment seat.
 But there is neither East nor West,
 Nor border, nor breed, nor birth
 When two strong men stand face to face,
 Though they come from the ends of the earth."

The field marshal of the early Christian hosts, the Apostle Paul, in the light of historic evolution, spoke the colossal word, the uni-

versal word, when he declared, "The Kingdom of God is not meat and drink [not interpretable in sensuous terms]; but righteousness . . . in the Holy Ghost." Adherence to this Kingdom is adherence to a personal philosophy. Believing in this Kingdom, we believe in the supremacy of God, in the immanent, transcendent God, in Jesus Christ the fullness of the Godhead bodily. Believing in this Kingdom, we rightly esteem ourselves and our fellows as workers together with God for the inbringing of "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

CHAPTER IV.
FREEDOM.

Looking at the truths of geometry, the laws of nature, and the beauty and organization of the visible world, it is as impossible rationally to suppose that they arose by chance, or by mere continuous jostling, as it is to suppose that a work of literature or a piece of music was composed in that way.

—SIR OLIVER LODGE.

Every action of the human free will is a miracle to physical and chemical and mathematical science.

—LORD KELVIN.

FREEDOM.

I.

FREEDOM is presupposed in every sphere of thought and action. It is implicit in the assumption of responsibility, both individual and social. It is the basis of all personal and rational life. Punch and Judy exhibitions, kaleidoscopic transitions, the gyrations of puppets on a string can not be substituted for personal and rational achievement through the verbal jugglery of a mechanical philosophy.

The consciousness which provides a stage for the parade of mere machine-like impulses is in reality no consciousness. Mr. Huxley's famous proposition would be the extinction of personality: "I protest that if some great Power would agree to make me think always what is true, and do what is right, on condition of being turned into a sort of clock and wound up every morning, I should instantly close with the offer." All life would become

a meaningless automatism if mechanically directed. No virtue could possibly inhere in an automatic brain, in an automatic conscience. A rational world would be the emptiest of dreams if Mr. Huxley's wound-up machine was the summing-up of finite personality. True thinking and right doing are word-plays foreign to the self-determinations of the thinker and doer. All character is the result of choice. Nothing of coherency is possible in a machine man. Time does not cohere, facts do not cohere, his fellows do not cohere. Everything falls apart. Reason and rightness become débris. The notion of freedom is implicit in the structure of reason itself. It is asserted as truly in the inwardness of our mental activity as it is in our moral activity. The practical function of self-control is universally acknowledged. It is the every-day experience of every man that he thinks twice, indeed indefinitely, upon the same subject; that he returns to arguments after dismissing them; that with ease and frequency he tears asunder the plausible and misleading conjunctions of habit and association, and reserves his decision until the

clarified connections of reason are reached. The whole mass of material, mental, and moral phenomena we make the object of our free thought. It is only by so doing that we save ourselves from the fluctuations of fortune, from the caprice of circumstance, from pithless performance. Life indeed would find its physical parallel in a ship aground, battered by huge and angry waves, were it not for the faculty of rational self-control. Eliminate this faculty, and there is for us no escape possible from the Iliad of woes, from perpetual outer darkness, from cataclysms intellectual and ethical. An intelligence that is not free does not advance beyond a barren abstraction. It describes nothing more than a perennial pantomime, a merriment-making mimicry, a Greek tragedy with the *deus ex machina* behind the scenes throughout the wide range of the universe. Mechanical forces endowed with consciousness find no place in the structure of rational living. To think twice, thrice upon the same subject, to reserve our conclusion until all facts are analyzed, contradict the notion of consciously endowed mechanical forces. De-

spite Greek Atomism, French Positivism, English Causal Evolutionism, and all other forms of mechanical philosophy, reason asserts itself as a self-directing force in the whole of living. Indeed, to dispute freedom of thought is to assume it, since the denial itself is the affirmation of unfettered thinking.

A modern philosopher of highest repute, Professor B. P. Bowne, writes: "If we were looking for the most important field of freedom we should certainly find it in the moral realm; but if we were seeking for the purest illustration of freedom, we should find it in the operations of pure thought. Here we have a self-directing activity which proceeds according to laws inherent in itself and to ideals generated by itself."

In our periods of non-reflection we seem to be under the dominance of an iron necessity. The phenomenal world has the appearance of adamantine fixedness. Limitations are on every side. Our life seems exposed to the contempt or to the charity of coming events. Our fingers are inefficient in the unraveling of Penelope's web. Our brains

stand appalled before the historical Sphinx. Our swords are dull of edge in our attacks upon the Hydra-headed circumstance. Necessity with the facial terrors of a Medusa freezes our blood, and we are motionless before the fact of life. But these periods of non-reflection are periods of self-inactivity; the negation of self-direction.

II.

The first and last duty of philosophy is not to fashion abstract theories, not to revel in syllogistic argument, but to formulate and understand our personal life. This formulation and this understanding must be in personal terms. To talk of life as "a definite, coherent heterogeneity" finding its genesis in "an indefinite, incoherent homogeneity;" as "an integration of matter," "a dissipation of motion;" as the work of sensations, of customs, or any form of impersonalism—is the conclusion of inaccurate thinking. It is the stupidity of Homer's Ajax philosophically expressed. Matter, motion, sensations, accumulated conventions, forces innumerable are mere abstractions separate from personal

experience, and to introduce an abstraction as the explanation of the experience which gives it validity is contradictory thinking. It is not denied that we live in a world in which thought-laws are immanent. They are not our creation. They represent absolute fixities of mental procedure. Being, identity, causality, quantity, space, time, quality, motion, number, necessity, purpose, possibility, are norms by which the mind proceeds implicitly and explicitly in fixing, defining, and relating its objects. They are principles fundamental in rational action. They are the contents of pure reason; the will of God concerning us in the realm of thought, the constants of the mental equation. Every act of thinking, however simple, involves these regulative ideas. We can not legislate concerning these mental constants. It is mental destruction for us to attempt their abrogation. But while secure from all tampering and overthrow, and existing in their own divine right, they do not of themselves secure obedience. They demand the ratification of the free spirit. This uniformity is not the antithesis of freedom. It is the vital union of

personality and law; it is reality disclosing itself in opposite aspects. Nothing of pre-existence or of substantiality may be affirmed of these mental norms. They live, move, and have their being as organic principles in the building up of personal experience. Independent of the free thinker they have no efficiency whatsoever. Mechanical philosophy blunders in assigning a causality to these principles. It insists, because of their immanence and of their uniformity, on their self-sufficiency. It makes of the personal thinking subject the compound, the subjective aspect of the impersonal, unthinking principle. Mr. Spencer in his "Principles of Psychology" champions the all-sufficiency of impersonalism in his avowal: "Psychical changes either conform to law or they do not. If they do not conform to law, this work in common with all works on the subject is sheer nonsense. If they do conform to law, there can not be any such thing as free will." That psychical changes as truly as physical changes are subject to law, sane thinking does not deny; but to affirm that subjection to law destroys free will, is but another way of say-

ing that the principles which underlie articulate mental experience, the constants of the mental equation wholly control and direct the conscious, thinking self. This is the pre-eminence of impersonalism. Mr. Spencer in his observation identifies freedom with lawlessness, and confuses necessity with a *willing conformity to law*, as evidenced in the statement, "If the psychical changes (in accurate speech, the psychical agents) do not conform to law, this work in common with all works on the subject is sheer nonsense." Mechanical philosophy, of which Mr. Spencer is a distinguished exponent, makes all self-direction incompatible with the uniformity of law. This confusion comes through the investment of abstractions with an abiding and efficient causality. The laws of thought, however, despite their uniformity, do not insure right thinking without the self-control of the free spirit. There is no self-control exclusive of thought-laws, and there is no effective rationality without self-control. A self-enclosed continuity of the thought principles is a fiction pure and simple, as all practical experience discloses.

Our freedom is found in our use of all law, and all law becomes valid in the exercise of our freedom. In lieu of being a self-sufficient, rigid fixity, we perennially discover all law through our rational determinations to be pliable to our every aim, obedient to our every will. Indeed, law is the absolute presupposition of our having any freedom or rational life whatever. It founds our control of nature.

Lord Kelvin, Sir Isaac Newton, Henry Bessemer, Cyrus McCormick, Robert Fulton, Elias Howe would have been as impotent as babes in their attempt to interpret the physical world, if the principles being, causality, identity, motion, space, number, etc., were not unvarying in their operation. The stability of these principles bestows the function upon the Baldwin Locomotive Works of constructing a mighty mechanism of refined steel, whose exploits under human direction transcend the most winged fancies of Greek melodists.

All industry, all commerce, all government, all art, all religion, root themselves through human agency in the uniformity of

law. That seedtime is succeeded by harvest, that light excludes darkness, that food nourishes, that fire purifies, that water evaporates, that "truth crushed to earth shall rise again," that 3 plus 6 times 4 equals 36, that the Kingdom of God is not in word, but in power—can have but one influence upon human personality, and that is to quicken and incite the exercise of an enthusiastic freedom. We are strong on the terms of freedom. In so far as our faculties enter into marriage with these regulative ideas, to that degree in which we take up the uniformities of thought into ourselves do we dominate the world into which we have been divinely thrust. Co-operation with law is the greatest possible extension of our powers. It is the addition to us of hands, of feet, of eyes, of brain cells, of good rich blood, of days, of knowledge, of purity, of abiding, regenerating efficiency. The fifteenth century contained many men who saw in the sphere a problem for closet geometry. They consumed themselves in the contemplation of angles, quadrants, tangents, parallelograms, circles, radii. In these they saw an end. They were

abstractionists. They made of themselves the servants of mental norms.

But Christopher Columbus saw the earthly sphere not only as a problem for the closet geometrician, but also as a problem for the practical navigator. He duly appraised angles, quadrants, tangents, parallelograms, circles, radii. He only saw in them a means, not an end. Himself he saw as thinker and doer, and the only conceivable validity for geometrical science, according to his clear vision, was to make it practical. The result of his co-operation with, his utilization of the contents of pure reason was the bursting forth of the splendors of a new world. The shrewd merchant, capitalist, industrial chieftain is appreciative of law as the presupposition of his rational freedom. Wealth he sees to be a mental efficiency, a coincidence with the principles underlying all mental articulation. He is sensible of the fact that sublime laws divinely enacted and divinely enforced play indifferently through atoms and galaxies, that petty economies symbolize the greatest economies, that the principles immanent in the construction of a peasant's

but tally with the principles of the solar system. Law, he affirms, in agreement with the philosopher, in and of itself is a barren tautology, but an invincible and beneficent fact under the determinations of reason. Within the precincts of his counting-room the laws of the universe are daily expounded. He sees in the crass principles quantity, quality, number, symbols of the soul's economy. To seek the abrogation of these principles eventuates in his soul's undoing. And as a wise man he aligns himself with every rational necessity of thought, knowing that in such an alignment he is becoming at one with God. Law in itself is a conception empty of all positive content. Law under the control and direction of free selfhood is human efficiency in its highest estate; it is the thought of God realized within the limitations of the finite.

III.

The logic of selfhood is the affirmation of freedom. "The deepest consciousness of our own being is the sense of a free personality," says Fitchett in his "Unrealized Logic of Religion." If we are not men and women of

free determination, then are we the dupes, and not the masters and mistresses, of the phenomenal world. The blunt conclusion of Dr. Samuel Johnson uttered to his boon companion, Boswell, is the voice of all rationalized living: "Sir, we know our will is free, and there 's the end of it. As to the doctrine of necessity, no man believes it." Either mechanism or purposive causality accounts for life. But confronted by all propositions involving government, invention, social development, personal responsibility, mechanism is utterly impotent. The social commonwealth has been in all periods enriched solely by the free action of men who have burst asunder the invidious bars of birth and circumstance and made all chaos pass under the fire of their thought. Disorders which threatened extermination of the social body, they have through the force of their free personality converted into wholesome elements.

Their eyes were open to the unity in all things, to the omnipresence of a beneficent law, to the knowledge that the wise and obedient soul is strong with the strength of God. And the social commonwealth has found itself

impoverished in exceeding degree through the misdirection of human freedom. Such perverters of individual prerogative are the pests of society. They overlook the possibilities of their own natures. They interpret themselves as groveling actualities. They do not see in each individual man a potential new-born bard of the Holy Ghost. The power to love, to choose, to serve, to worship is our personal exaltation. It is the ray of divinity in man. This power alone is the star that suffers us not to lose our way in the dark and devious passages of life's journey. The overthrow of the man is effected when he is deprived of the power of choice, when he is made an insensate cog, a non-volitional pin, a thoughtless wheel in the universal machine.

Schopenhauer's insistence on the positive irrationality of all life is the degradation of all life. Strauss's "enormous machine" world with its pitiless wheels and thundering hammers converts all character into charlatanry, and every conceivable substance of being into the veriest semblance. A non-personal, a non-rational, a non-acting interpretation of thought and experience is a defer-

ence to Chaos, to Nothing, to Falsehood. It is not the utterance of a manly soul. It is not a tribute to God, the Vast Affirmative of all being, the All-Fair, the All-Good, the world's Light and Love.

The doctrine that men are but pawns and nine-pins finds no place of standing except in the world of theory. Historically it is rank and smells to heaven. The doctrinaireism of the French Enlightenment was its speculative utterance, and the charnal-house horrors of the French Revolution were its practical issues. A denial of finite freedom negates the synthetic unity of selfhood. It places the causal principle of finite activity within the series of phenomena. It makes of the thinking, determining, conscious man the under side of the phenomenal world. It finds a protagonist in the materialist Lamet~~te~~ie, in his "L'Homme Machine," who reduced man to a mere automaton, a body governed by purely physical and necessary laws, a conscious life composed entirely of sensations which are directly dependent on bodily processes. It also finds a voice in the Spencerian Evolutionism, which makes the square of the

hypotenuse the equal of the sum of the squares of the other two sides of the triangle, which makes the economic policy of the German Empire the necessary resultants of conflicting nascent motor excitations. Such doctrines are reeds that pierce the hand when tested in the workaday world. Reality is the rock on which they split. Hume's conception that the human mind is nothing more than the phenomenal world dissolved into a host of unrelated feelings or sensations, and by some logical black art summed together, is suicidal. In the very structure of the rational life there must be a relating activity which is not itself a sensation to work upon the material of sense, before feelings are distinguishable, and form a true experience. If sensations are the sole reality, the question at once arises, How can the sensation of cold distinguish itself from the sensation of heat, the sense of blindness differentiate itself from the sense of sight? The superlative worth of Immanuel Kant's philosophy for all thought and experience may be summed up in the sentence: it is not nature which imposes its necessity on us, but it is we who

give laws to nature. Freedom is thus the absolute pre-condition of all rational and moral worth. The true conception of finite freedom is that man is not a phenomenon of nature, a hand, a foot, an ear, a tongue, a stomach, a nerve vesicle, an ignominious subaltern, but a stupendous antagonism, a tremendous efficiency, a dragging together of the poles of the universe. In him there is latent and potent the lightning which explodes and fashions planets, which upheaves *Ætnas* and *Vesuviuses*, which sets in vibration electric and atmospheric atoms, which robs the midnight of its blackness and rivals the splendors of a meridian sun. It is his rational freedom which metamorphoses sandstone and granite, iron ore and Michigan forests into New Yorks, Berlins, Cunard Line steamships, and Boston subways.

The free self is the true composer and decomposer of nature. There is no chemical element in fruit or flower, no physical property in mountain range or stellar galaxy, no mechanical force in whirling propellers or heated cylinder box that his free thought does not command. His faculties are his wealth.

Through them he unites himself with all thought and with all things. His affinities relate him to the universe and to God, its Maker. It is his determining genius which plants the rose of beauty on the brow of chaos, and discloses the central intention of all nature to be harmony and joy. It is personality initiating which holds all life in perfect solution, which compels every atom to serve a universal end. It is man affirming himself which makes real the poetic word:

“All is waste and worthless, till
Arrives the wise selecting will,
And out of slime and chaos, Wit
Draws the threads of fair and fit:
Then temples rose, and towns, and marts,
The shop of toil, the hall of arts;
Then flew the sail across the seas
To feed the North from tropic trees;
The storm wind wove, the torrent span
Where they were bid the rivers ran;
New slaves fulfilled the poet’s dream,
Galvanic wire, strong-shouldered steam;
Then docks were built, and crops were stored
And ingots added to the hoard.”

Freedom is the step from knowledge to achievement. It is the step from the “chalk

circle of imbecility" into fruitfulness. It is the step from the verbal world into the world of serviceable action. It is the step which gives flesh and blood reality to intuition, which unites in bonds indissoluble the man within and the world without. Lacking this, we lack all. Having this, we have all. A keen critic observes: "One of the high anecdotes of the world is the reply of Newton to the inquiry, how he had been able to achieve his discoveries, 'By always intending my mind.' "

The age of Pericles, the fifth century before the Christian era, was the golden period of Grecian art, of Grecian literature, of Grecian politics. Of these halcyon and plenipotent decades of Greek civilization one pre-eminent cause may be assigned: the concentrated energies of Pericles. Plutarch tells us: "There was in Athens but one street in which Pericles was ever seen, the street which led to the market-place and the council house. He declined all invitations to banquets and all gay assemblies and company. During the whole period of his administration, encompassing forty years, he never dined at the table of a friend." These illus-

trious characters collected and swung their whole being into each successive act. Their eyes created vast mental estates as fast as the sun breeds clouds. With them freedom was a plus condition of mind, of heart, of body, which wrought while others merely thought. Forces in league with all truth, with all character, with all achievement were lodged within their active brains. Every individual man is born to be rich. This birth-right is not primarily material riches, but riches mental and moral. Through his self-determination he avails himself of all men's faculties. They are his legitimate men-servants and maid-servants. At his beck and call they come and go. Degrees of latitude, Greek Olympiads, Egyptian years are thrust aside in his communion with Virgil, Horace, Plato, Kant, Homer, Dante, Milton. Time and space are no more when the pure and aspiring mind walks abroad. All thoughts and things domesticate themselves in such a mind. In Socrates, in Moses, in Zoroaster, in Archimedes it discerns no antiquity. In Gothic cathedrals, in the Muse of Hellas, in England, in America, the acquisitive mind,

the energetic mind descries itself in perspective.

IV.

Freedom finds its chief function in the realm of morals. It is the central factor of personality, the condition of responsibility, the basis of the moral life. The notion of a bound will is repudiated by legitimate thinking and responsible action. Merit and demerit are perennial implications of the moral consciousness and the ceaseless resultants of the determining, acting self. All fatalistic schemes of ethics are embarrassed immeasurably by the inevitable notion of accountability. Formal denials of freedom have never found a cordiality of reception in the practical spheres of endeavor. Only under the shelter of phrases which seemed to retain freedom, while in reality denying it, has the doctrine of moral necessity found a place of abode. All pantheistic philosophies confounding finite error, folly, and sin with the ever-presence of the divine wisdom and work; all causal evolutionism paying homage to the materialistic trinity, matter, force, and mo-

tion, and yet announcing itself as the coadjutor of religion; all theological vagaries that degrade finite freedom in their undue emphasis of the divine absoluteness; all pseudo-Christian Science, all quasi-New Thought, together with all aspects of religious doctrine which give primacy to nebulous emotions—are the shadows of a great rock in a weary land to the doctrine of moral necessity. They make of our free personality a mere parallelogram of forces, a Punch-and-Judy exhibition in which there is an infinite deal of chatter and appearance of strenuous action, but nothing more. Life cognitive, life emotional, life volitional, rejects the notion of antecedent forces such as heredity, custom, environment, laws immanent in the physical, mental, and moral structure, having as their resultant the vices of a Catiline or the virtues of a Cicero. The sin of the sinner, the integrity of the saint, the peccadilloes of a Horace Walpole, the wisdom of an Edmund Burke are the resultants primarily of the free self directing or misdirecting its powers. The measure of merit or demerit can not by any logical legerdemain be predicated of an automaton.

It is the free man moralized who guarantees all social existence and development. Every institution, religious, educational, reformatory, philanthropic, and penal, is the present visible boundary line of an unfettered reason, an unfettered conscience. They are the normal expressions of the rational man, the determining man, the aspiring man. They are the ethical energies affirming their proper force. They are our alignment with all health of body, mind, and spirit. It is the non-reflective mind which looks upon institutions as aboriginal, which declares the man to be the product of crystallized conventions. It is to the young citizen, to the incomplete thinker that society organically expressed appears in rigid repose, in arbitrary action. But to the wise man, to the man of action, society is fluid to thought, is plastic to touch. It has no roots nor centers exclusive of the morally determining man. Around his will all things gyrate. As opposed to his purpose, legislation, whether enacted by Draco, Lycurgus, Justinian, or Nicholas I, is a rope of sand which perishes in the twisting. The State in its multifarious ramifica-

tions is the follower, never the leader of personality. All history is the sketching in coarse outline of moral perception.

What there is of ethical worth in the British Empire is the immediate product of Earl of Chatham, of Henry Canning, of William E. Gladstone, of the Seventh Earl of Shaftesbury, of John Wesley, and of men of like quality. America's moral greatness finds its genesis and propagation in characters like unto Washington, Lincoln, Samuel Adams, Matthew Simpson, Charles W. Eliot, Phillips Brooks.

All laws, all institutions are but the memoranda of the man. Any man or body of men bent on the common good easily confounds the arithmetic of statisticians and achieves extravagant ends out of all proportion to their visible means.

Martin Luther threw into irretrievable confusion the combined energies of the papal Church, the most potent hierarchy of ancient or modern times. He was the brawny Antæus of men's rights, no less than veritable priest of the Most High God. He knew and made real the knowledge that all freedom, all cul-

ture, all intercourse, all energy, have as their end the coronation of character. In the good man he saw the epitome of the Church, the State, of all conceivable society. Shabby imitations, indeed, of abiding moral worth were the Holy Roman Empire, the French Monarchy, the ecclesiasticism of Innocent III and Leo X. The man of moral determinations is the true reformer. He effects salutary changes without army, fort, navy, wealth, or prestige. Each and every man is sensible of his presence and power. He penetrates all armors, pierces to every center, and discerns the secret of all his fellows. His relation to men is angelic. And with no less of verity it is gladiatorial. He communicates to all minds, to all hearts the infinite thought and love. He likewise makes known to all minds and hearts the infinite antagonisms. He is God's presence superseding every fatuous proxy. The richness of his nature makes possible his entrance into easy and fixed relations with aspiring and achieving souls everywhere. He is the despiser of all charlatanry, whether in saint or sage. He is the lover of all sincerity, whether in publican or

sinner. Such a man is the veritable incarnation of God's wisdom and will. In him the divine circulations never rest nor linger. Every moment instructs, likewise every object. He is indeed and in truth nature volatile, nature precipitated, nature crystallized, nature vegetative. He is the channel for the parts of God's wide world and for the sum of God's wide world. In him the whole scale of being, from the center to the poles, is traversed. He is an ever-present reality, and yet he is a referred existence. He crowds eternity into an hour and stretches an hour to eternity. He is a vast performance. He is a vast promise. His secret he publishes to a listening world, but it admits of no rash explanation. The orbit of his thought and efficiency vaults like the rainbow into the deep, but no audacious wing of archangel or of man is strong enough to follow it and report the return of the curve. His every intent is seconded and is disposed to greater conclusions than he designed. Such is the significance of moral determination. Such is the true appraisalment of all personality that rightly wields its freedom. Personality

free and efficient was incalculably esteemed in the thought and plan of Jesus the Incarnate Son of God. He did not essay the establishment of His Kingdom separate from the moral freedom of men. His words: "Repent ye; for the Kingdom of heaven is at hand;" "Seek ye first the Kingdom of God and His righteousness;" "Follow Me, and I will make you fishers of men;" "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," are specific avowals of the freedom of finite personality. Automata are not the objective of the divine purpose as revealed in Jesus Christ. Free men with the mysteriously endowed capacity to frustrate, partially at least, Infinite wisdom and work are the objective of the Incarnation. To win these free men evoked the divine condescension, the divine passion, the divine sacrifice. The freedom of man is the secret of his worth. Christianity is the historic publication of this secret. The non-Christian religions conceive of man in terms mechanical. He is the sport of loosened winds, of fire-breathing dragons, of blood-thirsty spirits.

Of human worth, of human destiny they walk in gross darkness. Their thought oscillates between the present dreary round of existence and the hope-abandoned future. But the religion of Jesus Christ affirms human freedom, and in this affirmation is involved human worth and human destiny. The self-determining man gives no place in his thought to unleashed winds, to fire-spouting dragons, to sanguinary spirits. He is the object of God's purpose. He is in God's heart, locked in the tenderest embrace. He is in his Father's house. His present, therefore, is infinite in its possibilities, and he knows that the future can not be otherwise. He is conscious of a heavenly escort throughout all journeyings and of a beneficent purpose lying in wait everywhither. He is God's co-worker, and his destiny, therefore, involves God's integrity. He is the beneficiary of all compensations. He is God's perfect balance. This was the meaning of the Pauline word: "We know that all things work together for good to them that love God;" "All things are yours, and ye are Christ's, and Christ is God's."

CHAPTER V.
HUMILITY.

I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking of his opinions; but a right understanding of the relation between what he can do and say and the rest of the world's sayings and doings. All great men not only know their business, but usually know that they know it; and are not only right in their main opinions, but they usually know that they are right in them; only they do not think much of themselves on that account. Arnolfo knows he can build a good dome at Florence; Albert Durer writes calmly to one who had found fault with his work, "It can not be better done." Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else—only they do not expect their fellow-men, therefore, to fall down and worship them; they have a curious undersense of powerlessness, feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made them. And they see something divine and God-made in every other man they meet, and are endlessly, foolishly, and incredibly merciful.

—JOHN RUSKIN.

HUMILITY.

I.

THE spirit of humility is not the spirit of poltroonery. In no sense does it indicate an infirmity of mind or heart. Rather is it the initial step toward the upper ranges of individual life, the beginning of a vital membership in the social body, the condition of all attainment in realms ethical and spiritual. In the Kingdom of God humility is a dynamic principle. "Before honor is humility;" "Better it is to be of an humble spirit with the lowly than to divide the spoil with the proud;" "Pride goeth before destruction, and an haughty spirit before a fall;" "Who-soever exalteth himself shall be abased; and he that humbleth himself shall be exalted;" "Be clothed with humility, for God resisteth the proud and giveth grace to the humble;" "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time."

Thus speak the sages of Israel, the apostles of the Christian faith, and the Incarnate Son of God. And their word is the word of legitimate thinking and sensible living. In colossal cipher did these mighty men of old transcribe their thought and in speech as universal as the wind did they speak. It is a most patent and potent fact that all achievement, whether designated as profane or sacred, involves the dynamic quality of humility. The self-centered man is foredoomed to failure. He is at odds with the order of life. He can not outwit the régime of the universe. The teacher must first be a learner, the ruler first a servant, the master workman first an apprentice. Tragedies in fact, more plaintive and plentiful than those wrought in fancy by Medusa the Gorgon, marks the history of individuals and nations because of their unwillingness to seek self-advancement through the medium of self-abasement. Mischief afoot, a letting-slip of the dogs of war, a veritable congregation of pestilent vapors, is the spirit of self-assertiveness. Whether in commerce, in government, in education, in art, in religion the ascendancy of the egoistic

impulse is pregnant with permanent peril. Mournful cairns in all climes and in all centuries announce disaster to souls potentially great by virtue of their slight of the self-renouncing principle.

Self-subordination is our appreciation of the common good. It is our announcement that the well-being of ourselves is only promoted by the well-being of our fellows. It is our belief in the intuitive truth, the whole is greater than any of its parts. The frustration of the life-plans of so great a genius as Napoleon the First is interpretable on the ground solely of his disdain for universal well-being. He allowed no function to conscience in his conception of life. He permitted the widest range to his senses. His worldly-mindedness was of the kind that dispensed with God. Within the compass of his sensuous nature the major part of his character found voice and practical expression. He esteemed his physical passions a finality. His proverbs were the winkings of a base prudence: "Men are moved by self-interest;" "Friendship is but a name;" "Love is a silly infatuation;" "God is on the side of the

strongest battalions." Napoleon clutched at sensual sweetness before it ripened on the slow tree of cause and effect. His ethical perceptions were loose and imperfect. An acute interpreter has observed, "It is vinegar to the eyes to deal with men of loose and imperfect moral perceptions." This observation was most certainly confirmed by Sir William Pitt, England's premier; by John Adams, the American minister to the French court, and by Frederick William III, King of Prussia, in their intercourse with Napoleon. The great Corsican in his self-opinionation made himself the political and social center of the world's gravity. He took cognizance of no other man. In his conceit the British Empire, the Spanish Kingdom, the Russian Monarchy, the Federation of German States, Prussia, Italy, and all other European nations were mere puppets whose gyrations were dependent on his will. Napoleon went even farther. He eliminated the Lord God from the creation of His own hand. When told upon one occasion by the Russian Ambassador, "Man proposes, but God disposes," his reply was, "I propose and I dispose."

In a measure perhaps approximated by no other character of human history, Napoleon incarnated the individualistic spirit. In himself he lived, moved, and had his being. His pitiable and penal end we all know. He verifies in graphic outline the Scriptural word: "Pride goeth before destruction, and an haughty spirit before a fall;" "Whosoever exalteth himself shall be abased;" "God resisteth the proud." Fundamentally, humility is willing what God wills. It was Henri-Frederic Amiel who wrote: "Destiny has two ways of crushing us—by refusing our wishes and by fulfilling them. But he who only wills what God wills escapes both catastrophes." God as the life within our life and as the life transcending our life, has primal claim upon us now and always. All endeavors to evade Him invoke upon us an Iliad of woes. Man's capacity to will what God wills is the fine innuendo by which the finite soul makes its enormous claim. The word of all masterful souls in all ages has been: "Always our being is descending into us from sources profound and inscrutable;" "I am constrained every moment to acknowledge a higher origin

for events than the will I call mine;” “I desire and look up and put myself in the attitude of reception, but from some alien energy the visions come.” We lie open on one side to the deeps of spiritual nature, to all the attributes of God. Justice we see and know, Love, Freedom, Power. These natures no man ever got above, but always they tower above us, and most in the moments when our interests tempt us to wound them.” Humility is the avowal of man’s insufficiency as opposed to God’s absolute sufficiency. It is the recognition of the exhaustibleness of our nature as opposed to God’s inexhaustibleness. It is the musical metaphysics of Lord Tennyson:

“Our wills are ours, we know not how,
 Our wills are ours to make them Thine.

 Our little systems have their day,
 They have their day and cease to be,
 They are but broken lights of Thee,
 And Thou, O Lord, art more than they.”

II.

The lowly attitude is the teachable attitude. All life normally expressed is an ap-

prenticeship to the truth. It is a matriculation in the school of all arts and all sciences. Humility is the germinal principle of all intellectual and moral growth. It is the vantage ground which commands all poetry, all philosophy, all painting, all music, all mechanics, all chemistry, all government; indeed, all spheres of being, whether organized or unorganized. The wise man must be the truly good man. As a New England seer saptiently remarks, "So to be is the sole inlet of so to know." Goodness is the pre-condition of abiding greatness. A greatness of the fictitious character, like unto that of Alcibiades, Catiline, Niccolo Macchiavelli, Lord Byron, Thomas Paine, may endure for a night, but with the uprising of a cloudless sun it is no more. No greatness is more enduring than "the lightning which doth cease to be ere one can say, It lightens;" which conceives meanly of the resources of man; which conceives of art or music, of science, of politics, of commerce, of religion as anything less than an outlet for the whole mental energy, the whole moral energy, the whole spiritual energy of man. In the institution

of His Kingdom on the earth Jesus called men to a discipleship, not to a rulership. His word is: "Take My yoke upon you and learn of Me. If any man come to Me and hate (subordinate) not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he can not be My disciple. And whosoever doth not bear his cross and come after Me, can not be My disciple." God's world is a school, whether interpreted in terms material, in terms mental, or terms moral. His world is a unit. The audacious fop who attempts a detachment of the dewdrop which the sun impearls on every leaf and flower from the raging cataracts of Niagara, who would make alien the hushed earth sleeping in the soft arms of the embracing blue to the innocent babe nestling in the tender embrace of a loving mother, who would make of the thick roundness of the globe a mass of facts rather than a transparent law—can not do other than win for himself in the light of sound thinking the unenviable appellation, fool. The word of prophet and of apostle are in strict agreement with all wisdom in the af-

firmations: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein;" "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth: He gathereth the waters of the sea together as an heap; He layeth up the depth in storehouses;" "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him;" "For He spake, and it was done; He commanded, and it stood fast;" "But to us there is but one God, the Father, of whom are all things, and we in Him;" "For of Him and through Him and to Him are all things." The ecstatic voice of Thomas Carlyle in his "Sartor Resartus" commands the ear and the heart of men: "This fair Universe, were it the meanest province thereof, is in very deed the star-domed City of God; through every star, through every grass-blade, and most through every Living Soul, the glory of a present God still beams. But Nature, which is the Time-vesture of God and reveals Him to the wise, hides Him from the foolish." The gravity of atoms and their elective affinities,

as affirmed in the Jungfrau with its crest encircled with the glow Elysian, in the Dakota wheatfield surpassing in wealth the fabled Pactolian sands, are but means and methods only for the expression of God's thought and will. The naturalist or observer who would declare them otherwise fails utterly in his interpretation of the deepest law of being. Nothing exists in the universe for its own sake and in its own strength. The surface on which we stand is not fixed, but flowing. Fixtures in nature do not exist. The universe finds its similitude in running waters, in impetuous winds, and not in resisting adamant or the firm-set earth. As the visible and tangible energy of personality the world is a continual flux, a perennial state of becoming. But with the ongoing of eternal generation God, the Eternal Generator, abides. Hence the man whose spirit is clothed with humility seeks evermore to know Him, who is the center and cause of all life, who is superior to all finite knowledge and thought, and yet unfailingly draws near to us upon our drawing near to Him.

The Kingdom of God has nothing to fear,

as the organized expression of the Christian faith, from any principle of thought and action wherever operative. The timorous believer needs to cast off his prejudices, the sworn antagonists of the day, and to employ the vivid figure of the Apostle Paul, "Put on the Lord Jesus Christ," who is the sworn antagonist of the night. Darkness has no niche nor corner assigned to it by divine decree in the sphere of mind or of heart: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life;" "In Him was life, and the life was the light of man;" "That was the true light which lighteth every man that cometh into the world." The words attributed to the dying Goethe are worthy of adoption by aspiring souls everywhither, "Light! More Light!"

The meaning of the divine incarnation in the person of Jesus Christ may be put in the one word, Light. Jesus gave practical illumination to love, to truth, to goodness, to power, to duty, to man, to heaven, to God. In His light we see light. He who follows the Christ of God does not walk in darkness,

but has the light of life. The visible Christian Church must evermore perform the function of light-bringer to all men or become a stone of stumbling to all men. Distinctions must be made between substance and semblance, between reality and quackery, between truth and falsehood. If the Church of Christendom can not effect this service for a sinning but aspiring world, then is it indeed the falsest and basest of shams.

Jesus' message to all generations is: the universe is one vast symbol of God's almightiness of wisdom, of power, of love. Read and use that symbol wisely, and life eternal is yours, is His virtual declaration. Misread that symbol and misuse it, and the wrath of God abideth on you, is His correlative word. The visible Church has not always brought the light of Jesus Christ to the solution of life's perplexities, nor has it always embodied the Master's charity toward inquisitive and courageous souls. With somewhat of frequency it has become a mental and moral despot. The fatherly and brotherly nature of God in Christ it has often repudiated with a blindness that indicated a pas-

sion for blood in lieu of a passion for souls. God as a metaphysical monster has been too often its fundamental postulate. The postulate, God is the world's self-sacrificing Lover, the Savior from sin of every son and daughter of humankind, the Friend who loveth at all times, the Brother born for adversity, it has too often slighted. It is a matter of exceeding difficulty to convince ourselves in this year of almost complete Christian unity and co-operation that the name of Him who was meek and lowly in heart was ever the shibboleth of any man or body of men intent upon cruelty. But the chroniclings of history give us pause. Pernicious men have engendered rancorous conflicts, declaring themselves to be inspired by the motives of Jesus Christ. The doctrines of His cross they have taxed with unkindness, indeed, with a sanguinary vehemence. Simular men of virtue they were; caitiffs that under covert and convenient seeming practiced on men's lives. No word of palliation is possible for Philip II of Spain; for the Duke of Alva, his blood-dicted henchman; for Pope Martin V, who from his crown to the toe was top-full of

direst cruelty. The "sightless couriers of the air" have shouted the horrid deeds of these still more horrible men into the ear of consecutive centuries. Willful perverters of religious history have found a delectable unction in exclaiming to their groundling auditors, If any man would be a believer in the Christian religion, let him read the history of the Inquisition. The raven, indeed, was hoarse that croaked the fatal entrance of John, of Wycliffe, of John Huss, of Jerome, of the Waldensians, of the Huguenots, under the battlements of the Romish hierarchy. The mediæval persecutions, the fagot and the flame, the thumb-screw, the chair of torture, the sword with bloody instructions, the chalice with its ingredients of poison, comprise indeed a history compared to which the dunest smoke in hell is a meridian brightness. But it is a history not of the true Church of Jesus Christ, but of a corrupt ecclesiasticism which without warrant announced itself in stentorian tones the vice-gerent of the Son of God. Superficial observers insist that all Christendom must bear the burden of guilt which Leo X, Martin V, Alexander VI and

their fellow-inquisitors incurred. But students and thinkers, whether Christians or non-Christians, see the fallacy of such an insistence.

The teachable spirit, the learner's attitude, a becoming modesty of soul, would have made impossible the volitional existence of the Duke of Alva, of Philip II, of Alexander VI, of Torquemado, and of their bloody-handed colleagues. He who sits at the feet of the Son of God hears the humane word: "Blessed are the merciful, for they shall obtain mercy; blessed are the peace-makers, for they shall be called the children of God;" "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." The ministry of Jesus made of love the crowning distinction, the supreme expression of a life in agreement with the will of God. The Romish hierarchy did not accept the word and work of Jesus. They made religion identical with the privacy of the cloister, the odor of incense, the flagellations of the body, the pur-

chase of indulgences, the authority of popes, prelates, and priests, the repetition of words, and innumerable other conformities to an ecclesiastical mechanism.

It is our profound and enthusiastic conviction that Protestantism has since its inauguration by Martin Luther, the Wittenberg University professor, been the most potent of influences for the Christianization of the world and for the promotion of every art and science having as their objective the weal of the human family. But that Protestantism has been always free from corruption's taint, or that it has at all times reproduced the character and conduct of Jesus Christ, no impartial observer can avow.

The undue emphasis on dogma has been the generator of misunderstanding and of malevolence at different periods of Protestant history. Strenuous efforts have at times been made to coerce men with an acceptance of the peculiar doctrinal conceptions of still more peculiar men. The gross error has been made of confusing individual interpretation of a doctrine with the doctrine itself. Various teachers have sought to make the God

which they themselves fashioned the God of all other men. With the rejection of these individual deities persecutions have followed. Among the really great leaders of the Protestant Reform every unbiased mind is compelled to place John Calvin. But that Calvin allowed himself with some frequency to degenerate into an irrational, uncharitable dogmatist, no unbiased mind can deny. In the midst of his battlings against a vicious papalism he permitted himself to be an abettor to the execution by fire of Michael Servetus in 1553. Dr. George P. Fisher in his "History of the Christian Church" states: "Calvin believed that such an attack upon the fundamental truths of religion as Servetus had made should be punished by death." Cotton Mather, the illustrious scion of that illustrious sire, Rev. Increase Mather, the sixth president of Harvard College, can have no other place assigned to him in the history of New England late in the seventeenth and early in the eighteenth centuries but that of large ecclesiastical and political influence. But his participation in the furious persecution of the unfortunate creatures accused of

witchcraft issued not from the spirit of the Son of man, who came to save rather than condemn the world, but from a dogma of rigor and vigor. Jonathan Edwards, rightly esteemed a valiant soldier under heaven's captaincy to do battle against the empire of darkness and of wrong, permitted in his sermon, "Sinners in the Hands of an Angry God," the awful splendor of Infinite Holiness to completely subdue the mild, equable radiance of Infinite Holiness as personalized in the Lord Jesus, the Friend of publicans and sinners. The tortures inflicted by the Anglican Church upon all separatists, notably the Pilgrims and Puritans, were in the subsequent history of the Pilgrims and Puritans inflicted upon the Quakers and upon Roger Williams and his followers. For the past century or more the Protestant Church in America and elsewhere has been emerging from the Plutonian shadows of dogma and entering the solar radiance of the Gospel of the Son of God. But from these shadows dense we are not wholly quit in this hour of abounding grace. Our bald literalism, like

unto the garrulous Thersites of Agamemnon's army, still utters its voice. Nor does it always wait for occasion. But, like unto Thersites, it creates it. Dogmatic, literalistic, circumscribed interpretations of God and man and their mutual relatedness found no hospitable abode in the mind of Jesus. He saw in Israel's outcasts, in Gentile pagans, in dissenters from the faith of Abraham, of Isaac, and of Jacob potential upbuilders of the Kingdom of God. He saw in all men a great spiritual hope, a soulful sea in which to swim, a possible perpetual evangel, a sphere melody surpassing the symphony of the morning stars. We can not by any logical talisman identify a sanguinary dogmatist or a bald literalist, whether of days ancient or days modern, with the creed or the character of Christ. His summary of all law and all prophecy is found in the utterance, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; thou shalt love thy neighbor as thyself." Simultaneous with this spirit uncharitableness simply can not exist.

III.

Humility is the affirmation of man's dependence on God. It is the declaration of God's transcendent wisdom and power. It is the rational disposition of the finite mind and heart. The Bible, the highest of revealed wisdom to man, ceaselessly emphasizes man's metaphysical and ethical dependence upon God. "It is God that hath made us, and not we ourselves;" "In Him we live and move and have our being," are postulates prophetic and apostolic; but in even greater reality they are postulates speculatively sound and practically proven. All thought collapses and every-day experience is without a reasonable interpretation only as we affirm God the Fundamental Reality, the Be-setting Fact of universal being. Therefore the humbling of ourselves under the mighty hand of God is a necessity demanded and warranted by every principle of good judgment and rational living. The doctrine of the divine immanence and the divine transcendence is not established primarily through a priori processes, through periodic ecstasies, through ipsi dixit asseverations,

but through every conceivable legitimate condition and circumstance of human thinking and doing. John Ruskin, whom Charlotte Bronte fitly characterized "the consecrated priest of the Abstract and Ideal," spoke "the words of his life" when he wrote: "This we may discern assuredly: every true light of science, every mercifully granted power, every wisely restricted thought teach us more clearly day by day that in the heavens above and the earth beneath there is one continual and omnipotent Presence of help and of peace for all men who know that they live and remember that they die." God is, and beside Him in the sense of finality there is no other. Every law of life is absolutely sensitive to the divine purpose.

What we term the physical order of being is simply the way in which God evermore reveals His wisdom and will in suns, in stars, in seas, in stones, in carnations, in chrysanthemums, in clay, in sand, in cock robin, in chewink, in lion, in leopard, in mote, in the human body. The confusion of thought which would give to God a priority in the realm of the spiritual, and deny to Him the

priority in the realm of the physical, was aptly characterized by the psalmist in the words, "The fool hath said in his heart, There is no God." The perennial ongoing of the physical order of life does not in any sense affirm an irrational, unconscious, necessitated world, but, contrariwise, affirms the consistency of the divine way of creating and conserving physical life. Nothing of self-centered reality can be rationally declared concerning the world of matter. It has no being, only as the form in which the divine purpose realizes itself. Our wisdom consists in accommodating ourselves to the laws which underlie physical existence and physical progress; in recognizing a power wholly transcending our power; a cosmic purpose wholly exceeding our knowledge, ever present and ever operative. The spirit of humility interprets life with becoming wisdom. Its attitude is that of the devout, aspiring, persistent learner. And such an attitude finds no answer in a self-inclosed, self-sufficient mechanical world. Hence the only answer which it discovers to all sane queries is, God. Hu-

mility voices itself in Thomson's musical measure:

“Hail, Source of being! Universal Soul
Of heaven and earth! Essential Presence, hail!
To Thee I bend the knee; to Thee any thoughts
Continual climb; who, with a master hand,
Hast the great whole into perfection touched.”

Humility does not suffer us to be hypnotized by our own conceits. It is not forgetful of human inability to toy with the underlying principles of life. Coincident with the sense of his physical dependence upon God, the wise man keenly esteems his dependence upon God in the realm of moral aspiration, of spiritual attainment. Exclusive of the Infinite Presence and Power we stand unrelated to the good, to the beautiful, to the true. Plato, despite the abstractness of his philosophy, made vast strides toward the personal philosophy of Christianity in affirming God to be the Idea of absolute Beauty, of absolute Good, of absolute Truth.

The revealed word of the Kingdom of God is in strict agreement with all legitimate, with all complete thought relative to the de-

pendence of the finite personality upon God the Infinite Personality. Modern philosophy declares with no uncertain word that thought simply can not move without affirming at once the dependence and the relative independence of the finite spirit. The relative independence of the finite spirit is the demand of reason and of daily experience in order to rescue man from automatism, from irresponsible thought and action, and to make impossible the divine participation in our ignorance, in our folly, in our weakness, in our sin. But it is a fact confirmed by all experience that our relative independence only accentuates our dependence. If it is possible for us to so pervert our powers of mind, of heart, of conscience that the will of God concerning us may in large measure be defeated, how much more imperative it is that we seek in God that guidance, that strength, that purity which will make of our life the perpetual reproduction of His nature.

It is the superficial thinker who gives primacy to the relative independence of the finite nature. It is the wise man who gives primacy to the dependence of man on God.

“It is God that hath made us, and not we ourselves;” “Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him; for He spake, and it was done; He commanded, and it stood fast: the counsel of the Lord standeth forever, the thoughts of His heart to all generations;” “Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning;” “In Him was life, and the life was the light of men;” “In Him we live and move and have our being,” are words of truth and soberness finding verification in our life with momentary recurrence. Bailey in his “Festus” wrote nicely:

“Lowliness is the base of every virtue,
And he who goes the lowest, builds the safest.”

And in like fashion wrote Thomas Moore:

“Humility is that low, sweet root
From which all heavenly virtues shoot.”

In the appreciation of our dependence upon God the spirit and utterance of prayer is the normal outflow, the normal articulation of our nature.

Jesus' hortatory word, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you," and the Pauline exhortation, "Pray without ceasing," are rooted in the sanities of thought and experience. They are the abiding words of a personal philosophy. Prayer is the protest that a self-running world is "the idol of the sense den." It is the protest that nature throughout is an effect having its causality in God. It is the protest that since the world is a personal world, its life and its efficiency are dependent upon the thought and will of God, its Creator and Conserver. It is the further avowal that God in the promotion of His thought and His will makes perennial use of man, the finite personality. Therefore prayer, concludes the complete thinker, is an essential expression of the mind and heart of man. Thus the prayerful attitude, the attitude of dependence, of self-renunciation, becomes our abiding exaltation. God, responding to our asking, our seeking, our knocking, gives to man the place of power. In Emersonian speech, "While seeking good ends, we are strong by the whole strength of nature. In

so far as man roves from these ends, he be-reaves himself of power, of auxiliaries; his being shrinks out of all remote channels; he becomes less and less a mote, a point, until absolute badness is absolute death." Humility is the effective prevention of our roving from life's good ends; it is our agreement with the love of God, with the truth of God, with the efficiency of God. We come to ourselves in renouncing ourselves. Every downward step of this character is a step upward. Always and ever we must stoop if we would rise.

IV.

Humility is a becoming estimate of our individual worth. It is an estimate which, while appreciative of the moral person as the unit of values in the moral system, yet asserts the inescapable fact that all individual worth and efficiency have no meaning distinct from the social commonwealth.

Robinson Crusoe with his sense of rightness and wrongness had nothing of value for society until his man Friday appeared upon the scene. The mediæval anchorite

secluded in his monastery or in a mountain fastness was socially a savor of death unto death, not of life unto life. Our individual morality is conditioned upon our incarnating for and among our fellow-men the ethical ideal of humanity.

The order of our existence is not that of an aggregate of individuals, but as members of a social organism. The forms of law and of government, the upbuilding of industrial and commercial enterprises, the organization of schools and Churches have their genesis in, and their perpetuity through, society. It is thus apparent that what is termed the common good can not fail to be a particular good. An established social order with its permanency and progressiveness in science, in art, in education, in commerce, in industry, in religion, are indispensable goods for the individual. Thus, while the individual man is the center of ethical consciousness and the center of will, and through him social ideals become active and effective, yet what of real character that he possesses is the product of social life, and can not exist apart from social life. He must act out his moral intui-

tions, his ethical consciousness, in concert with other men, in order to become a man of real character.

A valid word is that of Goethe: "Talent is developed in solitude; character in the stream of life."

Shakespeare in his "Measure for Measure" becomes the champion of the social life, the altruistic nature, the moralizing of the individual through his promotion of the common good. Thus he speaks through Vincentio to Angelo:

"Thyself and thy belongings
Are not thine own so proper as to waste
Thyself upon thy virtues, they on thee;
Heaven doth with us as we with torches do;
Not light them for themselves; for if our virtues
Did not go forth of us 't were all alike
As if we had them not. Spirits are not finely
touched,
But to fine issues."

Jesus gave graphic description of the outcome of the egoistic, wholly selfish principle in the statements: "Except a corn of wheat fall into the ground and die, it abideth alone;" "He that loveth his life (self-centeredly) shall lose it."

Wheat harvests and every other kind of cereal wealth would reach a speedy surcease if men ceased to bury the seed within the earth at the appropriate season. Commercial progress would soon become a memory if men ceased to invest their capital, to bury it in new ventures. All educational advance would be a fiction for the youth of the land if the seclusion of the school, of the university was no longer sought. Individual spiritual growth finds its rootage pre-eminently not in the hurrying to and fro of the city crowd, but in the place of retirement. Jesus as the interpreter above all prophets and apostles of the life of the soul, recognized this law of spiritual development and efficiency in the word of counsel, "When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." In summary we must give our assent to a complete self-surrender, to a self-retirement, indeed, applying the figure of "a corn of wheat" falling into the ground, to a self-abolition, if we would truly live in the social body. Jesus'

word is socially substructural: "If any man desire to be first, the same shall be last of all and servant of all;" "He that loveth his life shall lose it; and he that loseth his life in this world shall keep it unto life eternal;" "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Repudiation of our membership in the social organism has as its end a separation from the universal good, "abideth alone." Repudiation of our membership in the social organism has as its end utter loss; "He that loveth his life (solely for himself) shall lose it."

Individual exaltation prior to the exaltation of the social commonwealth has as its consequent individual degradation; "If any man desire to be first, the same shall be last of all and servant of all." All disregard of life as a social unit entails upon him who disregards a troop of woes. All regard of life as a social unit means for us inward peace and outward good.

Aristotle, living in the morning of twilight, the gray dawn of the social commonwealth, had nevertheless a clear perception

of the social ultimate, as evidenced in this sentence in his "Politics:" "Man is more than an individual. By nature he is a political animal who can attain his highest good only in society." The subordination of the individual for the common good has not found as a doctrine nor as a practice a hospitable lodgment upon its initial introduction. No people of the earth have manifested an exceeding eagerness to receive and to make it effective. The Jew of the first Christian century was excessively centripetal in his thought and in his activity. He had no brotherly regard for the Gentile. He denominated the imperial Romans with the blood of Cato, of Cincinnatus, of Camillus, of Scipio, filling their veins as howling, hungry, lecherous dogs. In like manner he designated the high-browed, artistically featured Greeks, regardless of their descent, from Homer, Phidias, Æschylus, Euripides, Pythagoras, Aristotle, Apelles, Plato. And with no small warmth of feeling the Roman and the Greek hesitated not to declare the descendants of Moses, of David, of Solomon rude, savage, beastly barbarians. Individualism pure and simple was everywhere in the ascendent.

The noble words of Jesus: "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it;" "Whosoever will be chief among you, let him be your servant," were not cordially accepted by His contemporaries, nor by immediate succeeding generations.

Individualism battles vigorously for its life. The egoistic impulse does not surrender on demand. I, me, and mine are insistent upon their rights. The possibilities of the man through the medium of all men is a vision which the misdirected human will does not care to seek.

But the day of a moralized society, the day of altruistic ascendancy, the day of the supremacy of the common good is beginning to dawn. The good word, the universal word: "Thou shalt love thy neighbor as thyself;" "All things whatsoever ye would that men should do to you, do ye even so to them;" "None of us liveth to himself, and no man dieth to himself"—is visiting confusion to-day upon the spirit and practice of individualism, upon the spirit and practice of Cain, the full-circled incarnation of selfishness. The ministry and the message of Jesus are

beginning to burst upon us with the exceeding radiance of a meridian sun. The solidarity of the human family does not impress us to-day as the fashioning of a disordered fancy. It is impressing us as a practical fact. Tennyson's "Parliament of Man," his "Federation of the World," are beginning to appear in our eyes as something more than beautiful dreams.

The brotherhood of man a few decades since was regarded as a bit of eloquence, but in this present day of Christian grace, with Europeans, Asiatics, Americans, South Sea Islanders, Africans, capitalists, laborers, collegians, rustics touching elbows, looking steadily and genially into each other's eyes, it is infinitely more than a bit of stirring oratory.

The ethical ideal which Jesus announced and which He incarnated is diurnally finding among us, even though imperfectly, a realization and a pursuit. It is the humbling of ourselves before God, in even greater degree in the days to come, which will alone make the realization more perfect and the pursuit far swifter.

CHAPTER VI.

FAITH.

We live by Faith; but Faith is not the slave
Of text and legend: Reason's voice and God's,
Nature's and Duty's never are at odds.

—WHITTIER.

Think not the Faith by which the just shall live
Is a dead creed, a map correct of heaven,
Far less a feeling fond and fugitive,
A thoughtless gift, withdrawn as soon as given.
It is an affirmation and an act
Which bids eternal truth be present fact.

—HARTLEY COLERIDGE.

FAITH.

I.

THE believing man is the wise man. He alone sees quite through the deeds of men and things. He alone, in any sense whatsoever, interprets the thought and the doings of God. No man with a modicum of reason ignores faith as an immanent and efficient principle of mental and moral activity. We are in reality born believers. The unbeliever is a monstrosity. He is not the immediate creation of God. He is a departure from the normal order of life.

The believer is now, and always shall be, the new-born bard of the Holy Ghost. He is God's man in all the earth. His acquaintance with God is a first-hand acquaintance. He is not the product of hypothesis or of hearsay.

The man of faith is under the dominance of divine impulses. With momentary frequency he bursts the thin rinds of the visible.

No pent-up Utica of space or time can bound his powers. He is the container of infinite fullness. Faith is the inlet into the deeps of Infinite Reason, of Infinite Efficiency, of Infinite Love. All things are possible to him that believeth. There is a refining property in faith which accomplishes the perennial renewal of all life. The believer knows not the day of old age.

Not by science nor by mechanical power is the world made safe and habitable, but by the pre-eminence of faith.

The absence of faith introduces always into life individual and into life social the reign of Chaos and Old Night. Faith is the absence of cloud and storm. It is the presence of sunshine and serene days. It is the negation of folly and failure. It is the avowal of high-souledness and achievement. It is the open mind seizing upon the laws which traverse all being and which make articulate the manifoldness of the organized and unorganized universe.

The believer is the true seer. He discerns the world of sense to be a world of shows; a pantomime of consummate cleverness, a

phantasmagoria having reality for the puerile or fatuous mind, but for no other. He hesitates not to affirm in tones of Jovian thunder that all physical being is a subaltern, never a superior; that it is the periphery of life's circle, and never its center; that it is as false as dicers' oaths when detached from the thought and energy of personality. In his power to see, the believer repudiates all attachment to the utility and beauty of the phenomenal world. He does not esteem the thews of an Anakim or the wealth of a Cræsus to be a final good. He does not place the imprint of finality on the blushing smiles of sunsets, the thought-executing fires of thunderbolts, the heavings to and fro of Neptune and his brood. His evaluation of things phenomenal is in terms of personal being. And in personality, free, intelligent, and purposive, he discerns all utility and all beauty. Pitching his tent on this "sacred volcanic isle of nature," the primal passion of his being is to behold the splendor of God bursting through each chink and cranny. His life is not an allegiance to a sensual prudence; it is not a devotion to matter; it is not the as-

signment of premiership to the exquisite sense of the palate, the discriminating nerves of the nose, the finger, to the exact properties of the eye and the ear. He is a seer, a penetrator, the real discerner of spirits. To him belongs the magic of spirit-testing. The scientist, the tradesman, the poet, the politician, the artist, the mechanic, the tiller of the soil, if non-believers, cheapen their pursuits into petty ends. The believer makes of his pursuit, whether artist or artisan, whether poet or peasant, whether employer or employee, a magnanimous means by which the currents of universal being enrich all men and make glad the city of God. The believer is the Proteus of purity and of power. He circulates, in turn, through every part and particle of life. In him there is a central identity. The qualities and shades of real being find in him a successive setting-forth. The man of faith alone dignifies every circumstance. He interprets all particulars in the light of catholicity. To him the stone is more than stone, the sea is more than sea, the sun is more than sun. All these and every other form of physical being he ennobles and

advances because of the high order of his approach. The law of substance he applies to the plane of surface. In the sculpture of the firmamental globes, in the blithesome footsteps of the Dawn, in the sounding of Triton's wreathed horn, in the metallic clinks of dollars and cents, in the clod of earth instinct with chemical might, he writes the moral law. The world to him is a personal world. It is thought visualized. It is will in action. Such a conception of life is wise. No other conception is.

II.

The fundamental character of faith is affirmed by all speculative thought in vocables no less ingenious and distinct than those employed in practical thought. A rejection of the immanence and exclusive efficiency of personality is the badge and sign of mental contumacy, not of mental candor. The skeptic in terms blustering like unto those of Hector, the Trojan warrior, may announce his belief in those things only which have the sensible and true avouch of his eyes, his hands, his ears. But the stunning confutation of his

nonsense before men and angels is effected by every principle of sound thinking. In the interpretation of the most ordinary facts of phenomenal existence we are coerced to the conclusion that what we are pleased to term actual knowledge has no significance apart from the complex rational activity of the free self. All knowledge, whether of star systems, of sea waves, of telephone receivers, of graphophones, of empire building, is an active process, and not a passive reception of ready-made information from without. Things and thoughts become ours only as we think them. Through our determination and activity the regulative ideas of reason must be imposed upon experience, else experience itself is a figment, a feint, a formalism.

This principle in application to all being, finite and infinite, makes of the sensible and true avouch of our eyes, our hands, our ears, a most untenable assumption. The boasted realities of scientific thought and experiment cease to be realities when subjected to critical inquiry. In every field of our supposed knowledge belief holds the vantage ground. The materialistic, and therefore atheistic,

philosophy which would make of the atom a solid, massy, hard, movable, extended, indestructible, and ultimate reality, has long since suffered repudiation at the hands of a progressive mechanical physics. The transition of the rigid, extensive, elastic atom to a mass-point, having within it a resident force, and from thence to a dynamical fiction, has been steady and sane. We no longer look upon atoms, molecules, primordial fluids and their so-called inherent energies as presentable facts, but as convenient inventions of the mathematician, as serviceable descriptive symbols.

Professor James Ward in his "Naturalism and Agnosticism" voiced a sound metaphysics in the conclusion: "The very advance of physics is proving the most effectual cure for the ignorant faith in matter and motion as the inmost substance rather than the most abstract symbols of the sum of existence." Thus we find ourselves thrown back upon every contemplation of the physical realm, upon the sphere of personal activity. The supposed knowledge of the external world is not in reality knowledge, but a reasonable

belief. This belief roots itself not in the fancied stability of cloud banks, nerve centers, dancing atoms, but in the unchangeable wisdom, will, goodness, and ceaseless activity of God. He is before all things, and by Him all things consist.

The universe is the work of spirit. In like fashion the conversion of nature into art through human thought and energy is the finite spirit working in leal-hearted subservience to the Infinite Spirit. The Pauline statement of faith is the word of speculative thought: "Faith is the substance of things hoped for, the evidence of things not seen."

In the choice between substance and semblance, between evidence and error, the wise man brooks no hesitant voice or step. Thomas Carlyle wrote with singular insight: "The great universal war which alone makes up the true history of the world is the war of Belief against Unbelief; the struggle of men intent on the real essence of things against men intent on the semblances and forms of things."

The modern speculative thinkers, finding their prototype in Democritus, the Greek

philosopher, who would educe life, mind, poetry, art, industry, government, science, Socrates, Dante, Titian, Agassiz, Henry Bessemer, James Madison, indeed everything and everybody, from condensing mists, primeval cloud banks, may protest much that their philosophy is not an atheistic, unbelieving philosophy, but as an interpretation of the multifariously correlated world in which we discover ourselves it is as Carlyle puts it: war against those who are "intent on the real essence of things," who affirm belief to be a fundamental dynamic in all thought and action. This war between substance and semblance, between belief and non-belief, is hoary with age and yet newborn. The clash of opposing shields vibrates to-day as on the yesterday. To find reality in the realm of the seen, to give to it a minutely delineated contour, engrossed Thales, Heraclitus, Anaximenes, Democritus, August Comte, Herbert Spencer, and other minds of proven astuteness. To find reality in the realm of the unseen, with a profound disregard for all picture-making, engrossed Socrates, Plato, Aristotle, Bishop Berkeley, Im-

manuel Kant, Frederick William Hegel, Borden P. Bowne, and other minds of consummate power. The first named would make all knowledge a sensuous assurance. The last named repudiate the primacy of the senses, because of the inextricable confusion which all image-making thought produces, both in theory and in practice. Bloodless syllogisms, metaphysical quagmires, mechanical deities, ethical pitfalls are the perennial products of pictorial thinking. The faith attitude toward all phases of being is the only rational attitude. It is the attitude of a sane metaphysics, of an invincible logic, of a consistent ethics, of a pure and serviceable theism. Such an attitude easily dissolves by a thought the solid-seeming block of matter, makes of all physical law a projection of personal power, and affirms with every reasonableness the dependence of all being, whether organic or inorganic, sensate or insensate, individual or social, upon the ever-present wisdom and will of God. Faith alone has speculative access into the deeps of Reason. All knowledge that would exclude faith sinks ever deeper into confusion's bog. To walk

by faith and not by sight is speculative and practical wisdom.

III.

Faith voices itself in a reasonable appreciation of ourselves. No man is worthy of membership in the social commonwealth who has not a vivid and discriminating sense of the sacredness and inviolability of his own mental and moral nature. Self-sanctity invests with reality the sanctity of others. He who does not regard himself is invariably without regard for his fellows.

“To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man.”

Society is a soul wholly embodied: it is a body wholly ensouled. Every individual man is therefore a social hand, a social eye, a social ear, a social conscience, a social brain. In himself there is to be a perpetual resistance to all vitiating powers, a perpetual cooperation with all ennobling powers. His work is to exercise the highest functions of mind and heart. Above all private consid-

eration, all petty ends, he is to rise as by a specific levity. His nourishment is to be on thoughts and affections, public and illustrious. A just evaluation of our individual life implies an appreciation of our mental integrity.

We shall see ourselves through the medium of self-respect to be the miniature paraphrase of universal history. We shall readily discover our citizenship in the democracy of culture. In Plato we shall behold our speculative elder brother. Through Augustine we shall hear with trumpet tongue the secrets of our inmost soul. In the meditations of Marcus Aurelius we shall behold ourselves looking with eager eye toward the open heavens. In the ministry of self-sacrificing and yet self-expressing of Paul the Apostle we shall distinguish the possibilities of our own nature under the dominance of the spirit of Jesus Christ.

The creation of a thousand fields of golden cereal God infolded in the primal grain of wheat. In the divine introduction of the principle of cohesion was potential all springs, all rivers, all seas. In like fashion

the sculpture of Angelo, the eloquence of Chrysostom, the state-craft of Bismarck, the ecclesiastical powers of Wesley, the epical genius of Milton were predicated in the first man. All history has come through individual thought, individual feeling, individual efficiency. And this individual man must read his own writing, else the lips of history are more securely sealed than are those of the Egyptian Sphinx.

A proper esteem of our mental integrity gives to us an easy supremacy over the most formidable features of all lower economies. The stars had no secrets when Sir William Herschel looked upon them. The apparently impenetrable particles of porphyry and granite became pellucid waters at the touch of Hugh Miller. The oriole, the pewee, the hermit thrush could not seclude their thoughts and feelings when James Audubon with kindly but curious step invaded their dwellings. There is no conceivable magic which can withhold the virtue of oxygen, nitrogen, phosphorus, carbon from the expressed will of Thomas Edison.

A perverter of personality is the man

who acknowledges himself a mental subaltern within any sphere of God's world. In the mental image, in the mental likeness of God is our creation. This is the meaning of mental integrity. It is the intellectual sluggard, and he alone, who looks with craven eye upon the physical world with its seeming wall of flint. It is not a wall of flint to the mind which properly appraises itself. To such a mind it is softer than a cygnet's down, it is less resisting than an infant's hand, it is the most willing of servants. An obvious point of divergence of Christian civilization from savagery and heathenism is the Christian appreciation of mental integrity.

The Congo tribesman, the Chinese coolie, the Hindoo fakir are without esteem for the wholeness of their intellectual nature. They interpret themselves in fragments, and as a consequent they interpret the universe in fragments. Under the dominance of their senses they stand in awe of the sun, of the sea, of the moon, of birds, of beasts, of alien tribes and peoples.

Superstition gross and cruel, an incom-

parable mental irresoluteness make of their day "a day of clouds and thick darkness." In doctrine and in deed they are creatures of unbelief.

A respect for our mental integrity is a disregard of all superficial consistency. It is a supreme regard for the unity and sanctity of personality. Intellectual wholeness flows with the flow of nature. It is open-minded. It does not fixate symbols and declare them to be eternal facts. Such a fixation has in great degree characterized the papal Church during its entire career. In the quasi saints, in their bony relics, in the holy water, in the swinging censor, in the breath of the confessional, in the word of pope, of prelate, of priest Romanism affirms an immediate and potent virtue. All heathenism is a superficial fixation of thought. It is a refusal to explore the centuple meaning of every sensuous and spiritual fact. The supersensual utility of the sun, the sea, the moon, the mountain range, the flower, the fruit, of all personal efficiency, whether in thought or thing, the heathen does not perceive. He does not interpret them as aco-

lytes with Mercurial feet and willing hand, eager to render a service peculiar and powerful to man thinking, to man willing, to man feeling. What Buddha, Confucius, Mohammed, Laotzu, princes, potentates, priests, and parents have said and done is for the heathen world the genesis and the finality of all thought and efficiency. They fixate the phenomenal world. They arrest its flow. They do not see all phenomena as metamorphosis, as life seeking new and higher form, more and better content.

The endless multiformity possible to thought, to will, to emotion, finds no affirmation in a stagnant ecclesiasticism, whether papal or Protestant, nor in a heathenism whose chief characteristic is a perpetual deification of the past. The rise and fall of European civilizations, the political and religious heavings to and fro of American life, have afforded much merriment to Asiatic critics. Romish hierarchs have in like fashion made the continuous revolutions of Protestant thought and progress a proverb, a byword, a hissing. Both the heathen and papal devotee assert their systems of thought to

be the only consistent systems existent among men. The identity of a fatuous consistency with a stenchy stagnation has not yet come within the foci of their vision. A respect for mental integrity is the affirmation of a present, progressive faith in a present progressive God. It is the avowal of the permanency of personality, not of the phenomena that have their genesis and their end in personality. Protestantism, the most vital of religious expressions known to humankind, will command for itself a larger and ever-increasing sphere of influence in the world's thought and activity when it places the supreme emphasis without intermission on personality, and not on the phenomenal energies of personality. Such an emphasis will make impossible the vindication or condemnation of any man or body of men on the mere ground of verbal statement. Personality is the maker of creeds. "The Kingdom of God is not in word, but in (personal) power."

The believer has faith in the moral integrity of himself as a propagandist of the principles and practice of the Kingdom of God. He properly appraises what is in-

volved in the co-operation of the finite personality with the Infinite. The apostolic word, "Ye are laborers together with God," and the Messianic word, "Son, go work to-day in My vineyard," have for him a practical significance that is beyond all speculative interpretation. In them he hears an authority that invests every willing and obedient heart with a character that admits of no legitimate depreciation. No man of spiritual perception, of ethical discrimination underprizes for a moment the insufficiency, mental, moral, and spiritual, of the human, when brought into contrast with the Divine. But with equal truth we may say no man of spiritual perception, of ethical discrimination affirms the ethical and spiritual wholeness of God's world exclusive of human character and conduct. The mysterious profound elements of such an apparent paradox confuse all thought, but do not affect the fact. The absoluteness of God being in any sense obligated to or dependent upon personal finiteness, is of equal truth with man's absolute obligation to and dependence upon God.

How such things can be, we do not essay

to answer. But that they are true, no man can gainsay. The establishment of righteousness upon the earth God conditions upon the willing co-operation of man. This was the evident purpose of the incoming of the Son of God into the world. If the regnancy of righteousness was possible or feasible exclusive of human help, then why the humiliation, the passion, the crucial shame endured by Him who was the fullness of the Godhead bodily? Hence the thesis: The believing man has a confidence in himself as a moral unit in the Divine thought and purpose. Man without peradventure completes himself in God; and in a manner peculiar and quite beyond all penetration God completes Himself in man. Emerson in his discernment of man's moral greatness, and of the antithetical fact, man's moral limitation, spoke a perspicuous word, "I am God in nature; I am a weed by the wall."

He who rightly esteems himself as a moral and spiritual integer does not deport himself as a timorous, apologetic, desponding whimperer. The Medusa face of ill fortune does not convert him into a duteous knee-

crooking knave. He does not shrink at the foot-fall of any spatial or temporal Diabolus. He invites all opposition whose aspect is battailous toward love, truth, and goodness. He is no parlor soldier. The rugged battle of fate where strength is born he shuns not. His nature is mightily solvent. For him a simple purpose is as strong as an iron necessity is to others. He conceives magnificently of himself because of his unshaken, unseduced, unterrified loyalty to the principles and practices of the Kingdom of God. He is God's man. He is God's helper.

IV.

The believer has an abiding confidence in his brother-man. This confidence does not issue primarily from the open history of the individual man nor from great bodies of men. It is prophecy rather than fulfillment which evokes our living and limitless faith in each other. It is the man in his transient splendors, rather than in his steady shining, which blinds us with excess of light, and makes pardonable the adoption of the revealed word, "No man can look upon My face and

live." The pœtical ancients fabled Apollos the god tending the flocks of Admetus in disguise. This voice of fable has in it somewhat divine. It came from a thought above the will of the writer. It is a universal word. It is the parable of man's being and becoming. In the possible grandeurs of the soul man is God's image, God's likeness, God's vice-gerent under the limitations of space and time. But in life's ordinary circumstance we often repress the grandeurs possible to the soul, and thus disguise our essential selfhood, as did Apollos in his tendance on the flocks of Admetus. All appeals to consciousness declare fixtures in men to be fictitious. Perpetual prophecies we are of the next age; suggestions of what we should be. Greater possibilities are sleeping, but never dead, in every man. The residuum, mental and moral, in finite personality is unknown, beyond analysis. The import of this fact is second only to the transcendence of the Infinite nature. It is this faith in the vast worth of man, capable ever of immense and innumerable expansions, that saves human society from the ceaseless cynicism of

a Diogenes and puts an end to the sanguinary thirst of a Roman Claudius and a French Robespierre.

The social commonwealth would long since have become a stagnant putrescence, a loathsome accursed death, if the individual man was not in embryo the veritable organ of the Holy Ghost.

Jesus, the transcendently beneficent heart, hand, eye, ear, tongue, and brain of the Kingdom of God, was the profoundest believer in man of which human history gives any chronicle. In man He saw the only great phenomenon. All other phenomena were tributary to man. In the latent nature of the publican, the first-century political grafter, in the sleeping potencies of the sinner, the moral and spiritual leper, He descried the bowers of love, joy, peace, and the realms of right and wrong. He discerned a moral power, a spiritual pliancy in the habitue of Capernaum streets, in the tomb-dwellers of Gaddara, in the crustacean frequenter of Judean synagogues. The eternal revelation He knew was the property of all men. The world is God's world and all that is therein, was His

message as a preacher of the Kingdom of heaven. Mr. Emerson spoke with singular penetration in his address to the Harvard Divinity Class in 1838: "Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, He lived in it and had His being there. Alone in all history He estimated the greatness of man. One Man was true to what is in you and me. He saw that God incarnates Himself in man and evermore goes forth anew to take possession of His world. . . . He is, I think, the only Soul in history who has appreciated the worth of a man."

V.

All faith in the ascendancy of personality over the phenomenal world, in the efficiency of ourselves as integral factors in spheres mental and moral, in the exceeding worth of our brother-man, has its genesis solely in our faith in God, the Intensest of all Realities, the Maker and Preserver of all men, the Author and Finisher of all living faith.

“Theism,” as Prof. B. P. Bowne in his “Theism” declares, “is the fundamental postulate of all life. Our cognitive and speculative interests, as well as our moral and religious interests, are so bound up with Theism as to stand or fall with it. If we say that Theism is strictly proved by nothing, we must also admit that it is implicit in everything. It can not be demonstrated without assumption, we admit, but it can not be denied without wrecking all our interests.”

False philosophies that have denied to God an all-inclusive personal nature have found their speculative mischief returning upon their own heads. In the denial of the inherence and dominance of all truth, all love, all goodness, all power, all freedom, all purpose in God, they have ignored the law of the sufficient reason, that principle of logic which demands an adequacy in the premises for every conclusion, a commensurability between all effect and cause. In every expression and relationship of finite personality we ceaselessly affirm in theory and in practice truth, love, goodness, power, freedom, purpose as inherent and dominant principles.

Hence, despite all materialism, all atheism, all causal evolutionism, all agnosticism, the conscious, free, efficient man finds his immediate and transcendent selfhood in the conscious, free, and efficient God. This is the only possible application of the law of the sufficient reason. It is in life, and in life only, that the theistic postulate finds its ground and warrant. The shuffling of the abstract categories love, truth, goodness, freedom, gives no light on the problems of thought or experience. It is their imposition upon life in its manifold articulation that gives them worth.

Faith in God is the law of mental and moral gain. "According to your faith be it unto you," is as true logically and metaphysically as it is religiously. All mental and moral self-preservation and self-realization are conditional on faith. The scientist can give to us no final description of gravity, of cohesion, of crystallization, of the affinities between the human body and food, between the ray of light and the petal of the rose. His only conceivable final word is: All sensuously presentable phenomena are empty of

all positive content, and the whole system of physical dynamics, except as a set of formal mathematical relations, is a pure illusion. The only validity of phenomena and of physical dynamics is found in their relatedness to personality. Therefore faith is as fundamental in all scientific inquiry and in all mechanical achievement as it is in matters wholly religious. Eliminate faith as a dynamic, and the whole structure of scientific thought, of speculation, and of society falls into a heap. Faith in God is the bond which unites us to all particular knowledge and power. Great educational systems and institutions unite in the avowal of this fact. Governmental systems, industrial and commercial systems do likewise. All life, they affirm, finds its causal ground in personality, in the invisible kingdoms of reason, of will, of sensibility. The universe, they affirm, is the forthgoing of energy according to rational ideas. Faith in God is the region of all the virtues. It is the primary, the aboriginal sentiment which translates all life, from the circumference to the center of being, where as in the closet of God we see the

operation of causes and anticipate the universe, which is but a slow effect. It is the power of growth within us, a perpetual doubling of the mind and heart that is never content with less than new infinities of love, of purity, of power. To adopt the Pauline phraseology, "It is God working in us, both to will and to do of His good pleasure; it is our working out our own salvation with fear and trembling."

Faith in God is a dismissal of all particular uncertainty and fear. It is the adjournment of all private riddles and their solution to the sure revelation of God's own time and season. It is the confidence that all life, of which our own is a miniature paraphrase, is dear to the heart of God. It is the loyal and loving acceptance of Jesus' word: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom;" "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows."

A universal reliance is his who descries

all life to be the word and work of God; who believes profoundly that within the embrace of God's great and tender heart all souls are locked. Such faith sees not within the wide range of legitimate thought and experience a valve, a wall, an intersection. But as one blood flows with rapture through all human hearts, and as one crystal wave comprises all seas, so all love, all truth, all goodness, all power are the influxes of God into aspiring and achieving souls. God is the great "Alien Energy," from whom all true visions come; He is the Wisdom by whom the horoscope of all ages may be read; He is, in Emersonian phrase, "the Wise Silence, the Universal Beauty, the Eternal One."

CHAPTER VII.

WORK.

While earnest thou gazest,
Comes boding of terror,
Comes phantasm and error,
Perplexes the bravest
With doubt and misgiving.

But heard are the Voices—
Heard are the Sages,
The Worlds and the Ages;
Choose well, your choice is
Brief, and yet endless.

Here eyes do regard you,
In eternity's stillness;
Here is all fullness,
Ye brave, to reward you:
Work and despair not.

—GOETHE.

No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will.

• • • • •
The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked out,
Shall die and leave his errand unfulfilled.

—JAMES RUSSELL LOWELL.

WORK.

I.

THE idler finds no hospitable abode within the wide range of universal being. He is at odds with the order of life. He is the one stranger in realms earthly and heavenly. But the worker is at home in all parallels. He discovers in his activity a correspondence between himself and all forms of created life. He discovers between himself and God, the Maker of heaven and earth, bonds more binding than those of human kinship. Idleness is without respect for all phases of phenomenal and metaphysical being. It is the embodiment of real anarchism. All work is acquaintance with nature. Every stroke of labor—physical, mental, moral—means for us the acquisition of new secrets as to the Why and How of God's world. The mere dreamer knows nothing with assurance. The worker makes application of all the principles that underlie universal experience. He

makes an easy transition from the seen to the unseen, from temporal and spatial boundary lines to the uncircumscribed precincts of ontological being. He does not rest content with assumptions. He pierces to the core of thoughts and things, and discovers proofs. Cause and effect are with him the upper and under sides of the same fact; they are the abiding chancellors of the universal exchequer; they are the co-existence of means and ends.

The sluggard flatters himself that by the employment of some black art he can outwit the order of life; that by some hocus-pocus he can detach the life of the senses from the life of the soul; that the perfect compensations of the universe admit of easy defeat. The sluggard forgets that while the underlying laws of life are fundamentally beneficent, yet they resent all attempts at infraction. And their resentment is pitiless. No man has yet met with a success in antagonizing or disregarding the primary principles of being. The early poets relate that stone walls, iron swords, leathern thongs had an occult sympathy with the wrongs of their owners; that

the belt which Ajax gave to Hector dragged the Trojan hero over the field at the wheel of the chariot of Achilles, and that the sword which Hector gave Ajax was that on whose point Ajax fell. It is also their record in rhythm that a rival of Theogenes, the victor in the games to whom the Thracians erected a statue, went by night and endeavored by repeated blows to throw it down, and upon its fall from the pedestal was himself crushed to death. This back-stroke, this kick of the gun, this absolute balance of Give and Take, are sure in their operation. They affirm that life is moral and, if respected, reinforces and refreshes us. But if disregarded, it grinds us to powder. The idler apparently forgets that all laws and all substances unite in the persecution and punishment of such as he. Life is not an indifferent possession. It is a trust, a duty, a privilege of the most sacred character. It has within it the train of cities, States, republics, kingdoms, institutions educational and philanthropic, individual and social efficiency. It is God making Himself manifest in and through us. The worker so esteems his life and that of his fellows.

Hence he bestirs himself for the bringing to pass of the will of God. "One monster there is in the world: the idle man. What is his Religion? That Nature is a Phantasm where cunning, beggary, or thievery may sometimes find good victual. That God is a lie; and that man and his life are a lie." Thus Carlyle arraigns the idler, he whose plea is, "Yet a little sleep, a little slumber, a little folding of the hands to sleep," and of whom Shakespeare wrote, "His blood is very snow-broth." An intolerance of all folly, of all baseness, of all stupidity, of all poltroonery is the spirit of the worker. He observes life as a disclosure of God, and toward all elements antagonistic of God he cherishes a deep and conscious abhorrence. He repudiates the base notion that mammonism is the essence of God's world; that life in its true meaning and true efficiency is a thing of purchase, of adventitious value, a terrene, godless embodiment.

Sloth is ever ready to make all men Midas-eared. It is ever ready to make of truth, of beauty, of goodness subordinates of pence, of pounds, and to convert the rational

soul into the serf of Mammon, whom Milton termed "the least erected spirit that fell from heaven." But labor resents the confusion of itself with diabolism. It is a perversion of speech to say of the worker in his conscious struggles to make the immethodic methodic, the waste arable, the ugly beautiful, the insane sane, that he is the ally of Mammon or of any other devil. "Labor is an imprisoned god," writes a penetrating observer, "writhing evermore to escape from all shackles of sham, from all corruptions of charlatanry, from all slavery of sin. Of the aspiring worker, he who looks up and not down, he who in reality is in coalition with God to make of earth's desert a veritable garden of the Lord, all good may be predicated. In the Pauline thought we are laborers together with God when by noble precept, by noble example, we teach all men that gross material values are not the essence of God's universe. Idleness in reality is a comprehensive term for falsity, for folly, for stupidity, for baseness, for poltroonery. We wholly misread the meaning of work when we fail to make it religious. Ethics have

for us no significance if our moral insight does not realize itself in moral conduct, in moral creations. All doctrines of Theism are verbal jugglery if God does not realize Himself in our workaday world as incarnate love, incarnate wisdom. Jean Ingelow saw clearly when she wrote, "Work is heaven's best:"

.
 "Who care
 Only to quit a calling, will not make
 The calling what it might be; who despise
 Their work, Fate laughs at, and doth let the
 work
 Dull and degrade them."

Life conceived in abstract terms is a negation of the meaning of personal being. Life conceived in practical terms is the affirmation of personal being. Our nature finds its fulfillment in service, in plain, patient work.

Our creation is our call to effort, to achievement. Dullness and degradation await us if we despise the divineness of our vocation. Work is our appreciation of the

order of life. Hence it proceeds from a depth of sentiment that is profoundly spiritual. It is our assertion that the true man illustrates his place; that all labor, however trivial, may by thought and character become liberal; that in every event of life, despite its minuteness, there is a possible magnanimity. Upon the eye and ear of the churl, the social parasite, the perverter of life's high intent, in Jean Ingelow's phrase, "heaven's best," such appreciations find no room nor root. The trifler imagines greatness of achievement entailed or organized in certain places or duties. It does not occur to his benighted understanding that pretense never brought to pass a lasting benefit, never gave to the world an immortal sentence. As Emerson writes: "A fop may sit in any chair of the world, nor be distinguished for his hour from Homer and Washington; but there can never be any doubt concerning the respective ability of human beings when we seek the truth. Pretension may sit still, but can not act. Pretension never feigned an act of real greatness. Pretension never

wrote an Iliad, nor drove back Xerxes, nor Christianized the world, nor abolished slavery.”

As an appreciation of the order of life, work affirms authority.

II.

And this authority is infinite. God as the World Ground, the Fundamental Reality, the Father of spirits, is the first, the perennial, the all-efficient Worker. In the beginning God created the heaven and the earth. Out of the formless and the void He brought form and substance. Richest profusion in sky, in sea, in air, in forest dense, in desert waste is His handiwork. He climaxed all things within and under heaven's wide arch in the creation of man, His own Image, His own Likeness.

Nor did His activity cease with the giving of the mysterious and aboriginal impulse to all organic and inorganic being. For it is God who even now commands the uprising and the downsetting of suns, who brings the wind out of the secret places, who weighs the dust of the earth in a measure, who makes

the clouds His chariot, who clothes the valleys with corn, the pastures with flocks, and opens His hand for the satisfying of the desire of every living thing, who holds each individual soul in life and suffers not our feet to be moved. So familiar is He with every finite soul that our diseases are the object of His healing, our cares the object of His solicitude, our sins the burden of His heart. In the most minute of senses God is the reliever of the oppressed, the father of the fatherless, the uplifter of the fallen, the helper of the needy, the seeker of the lost. God speaks to the world primarily in deeds. The Bible is for all men the vitalizing and regenerative book because of its self-realization in flesh and blood, in thought, in will, in feeling. As a book it admits of application to all the exigencies and every-day realities of human experience. It places no emphasis on abstraction. It gives no place to logic chopping. It is a book surcharged with the ruddy currents of salient life. It finds its highest warrant not in word, but in work; not in precept, but in performance. These theses find declaration in the evangelic rec-

ords: "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of Father, full of grace and truth;" "In Him was life; and the life was the light of men;" "I am the Bread of life: he that cometh to Me shall never hunger;" "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live;" "He that hath seen Me hath seen the Father;" "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." Ethical order and spiritual beauty came to the world of men not through the manipulation of words, but through the medium of work. The Incarnation is God's present and perpetual protest against speech without service, against theory without practice.

III.

Work is our appreciation of the high origin of all sane and serviceable event. It is our repudiation of a mechanical world. It is our disbelief of all impersonal philosophies. It is our faith in God, the Infinite Worker, the Infinite Thinker, the Infinite

Helper. The worker who aspires to moral worth can not subscribe by virtue of his aspiration to the postulates of atheism. The enheartening word for the achieving soul is God. Within the entire schedule and inventory of physical property and power the man of action discerns the causal efficiency of the Infinite Mind and Will. To indolence successive generations have easily traced an Iliad of irreparable woes. Indolence is our tacit consent to that atheistic doctrine which avers that the same uniformity of natural law effective in the creation of our complexion is effective in the fashioning of our character, that the same inviolable force bringing to pass an Asiatic typhoon brings to pass all social and religious progress. The trifler is the real unbeliever. He is the burlesquer of the high origin of the world. He makes all causal power a mechanical power, not a volitional one. With Professor Huxley, who said, "All of our philosophy, all of our poetry, all of our science, all of our art, Plato, Shakespeare, Newton, and Raphael, are potential in the fires of the sun," the sluggard is in cordial agreement. The worker enters

a vigorous and effectual objection to even a momentary consideration of "the fires of the sun" as his progenitor or as his peer. The champions of the primal quality of water, or of fire, or of earth, or of number find in the man of work, the bringer-to-pass, a foe of the invincible temper. Thomas Carlyle became the mouthpiece for legitimate thought in his wise words: "Work is the making of madness sane; Properly thou hast no other knowledge but what thou hast got by working; the rest is yet all a hypothesis of knowledge, a thing to be argued of in schools, a thing floating in the clouds, in endless logic vortices, till we try and fix it. Doubt of whatever kind can be ended by Action alone." As thought is an abstraction save as it realizes itself in experience, so faith is dead, as the apostle avows, only as it realizes itself in practical worth. The Mohammedan dervish and Hindoo fakir are caught up into pure ether apparently through their exceeding prayerfulness, but their ecstasies are without a helpful end. Their devotions do not concrete themselves in things honest, true, just, pure, lovely, and of good report.

Of the form of godliness they possess an overflowing sufficiency, but of the dynamics of godliness they are lamentably deficient. The Christian world has had its full share of deluded professors. The anchorite, taking up his abode in Syrian deserts or in Alpine fastnesses, spending dreary days and long-drawn-out nights in fasting and prayer, while corruption held undisputed sway in Ephesus, in Jerusalem, in Corinth, in Rome, unconsciously promoted a philosophic and religious chaos throughout the world. The gospel of Jesus Christ is grievously burdened within whatever parallels by the man of words minus work. The thirteenth century inquisitors were deluded as the propagandists of the Christian faith, but not less so were the Antinomians of the sixteenth century. On the divine side of the Christian religion, "by grace are we saved through faith; and that not of ourselves it is the gift of God," while on the human side "every man shall be rewarded according to his works." It is not enough that God works in us both to will and to do of His good pleasure. We ourselves are charged with the responsible function of

working out our own salvation with fear and trembling. Ethics is the coinage of an overwrought brain, a veritable bodiless creation, when considered either as mere insight or mere conduct, mere material rightness or mere formal rightness. In like fashion the doctrine of God as pure being or as impersonal force is the very cancellation of sound thinking and practical living. Man saved by the grace of God forfeits his salvation if unwilling to make it practical. The professed believer in the gospel of Jesus Christ becomes the most rancorous of unbelievers, save as he communicates his faith to others. Religion is a fiction, "stale, flat, unprofitable," "a pestilent congregation of vapors," a "sound and fury signifying nothing" only as moral insight becomes moral conduct, as duty realizes itself in outward fortune and happiness. Doctrines must establish their efficiency or be relegated to the land of the Lotus Eaters. It is the crowning distinction of God's Word that it admits of conversion into fact everywhither. The sane worker thus becomes the interpreter of life. He alone tells the whence of life, and

he alone tells the whither to any appreciable extent whatever.

IV.

Work is the world's renewer. "Man, son of earth and of heaven," inquires the Chel-sean sage, "lies there not in the innermost heart of thee a spirit of active method, a force for work;—and burns like a painfully smoldering fire, giving thee no rest till thou unfold it, till thou write it down in beneficent facts around thee? What is immethodic waste, thou shalt make methodic, regulated, arable, obedient, and productive to thee. Wheresoever thou findest disorder there is thy eternal enemy; attack him swiftly, subdue him; make order of him, the subject not of Chaos, but of Intelligence, Divinity, and Thee!" The spirit must be perpetually assertive in every sphere of being if the world is to be preserved from an unspeakable brutishness and desolation. The differentiating principle between man and all the inferior economies of animal life is the power of man to bring the methodic out of the immethodic, to banish the reign of Nox and in-

voke Day, to transmute the waste into the arable, to bring disorder into subjection, to renew the face of the earth in righteousness and true holiness. In the light of this differentiating principle the one monster of the world, the one travesty upon humankind, is the man of no work. His theses are: There is no immethodic to make methodic, there is no oppressive Night to be succeeded by genial Day, there is no waste to make arable, there is no disorder to subject, there is no sensible world to be renewed in righteousness and true holiness. The achieving man does not find the world as an organ too convex or too concave for the putting forth of his genius. He readily finds a focal distance within the actual horizon of human life. He does not impeach the wisdom which fashioned this present world. He does not lapse into apathy because of temperatures too cold or too hot. He does not suffer himself to be taken captive by supineness if an equilibrium of thought and thing is not hastily found. He profoundly believes that all chaos has within it a latent cosmos, that all bane has in it the possibility of blessing, that out of

the habitats of "hydras and chimeras dire" angelic ministrants may find their way. The doer is the true Thaumaturgus. This title was misappropriated when assigned by mediæval Romanists to a St. Anthony or St. Francis or St. Patrick, who blinded the eyes of the credulous through their jugglery with bones or blood or bread. The miracle-worker is he who is up and doing. He wields the wand of intelligent effort, and cities, commonwealths and republics, churches, schools and philanthropies spring into being full panoplied. He speaks and acts, and at once the sleeping energies of land and water bestir themselves like fabled giants. The steamship and railway declare the invalidity of space and time; while the plow-point, the automatic sower of seed and reaper of harvests, the telephone and telegraph affirm the practical ubiquity of the finite mind and will. Man the worker is the true vicegerent of God the Worker. An extraordinary significance is in the word of Jesus: "Ye are My friends if ye *do* whatsoever I command you;" "Son, go *work* to-day in My vineyard." And a like significance attaches itself to the

Pauline word, "We are *laborers* together with God." Pseudo religions have split on this rock. Their doctrines are not adequate to the demands made upon them by the complex interactions of individual and social life. As finely spun abstractions they find a hospitable lodging in inert souls. Heathenism stands abashed in the presence of all limitation and malfeasance, whether of thought or thing. It is not a renewer. It is not a worker. It sees men and things as brute atoms, but as nothing beyond. All votaries of Brahminism, of Mohammedanism, of Confucianism, and of quasi-religions are in the mass animalistic, are pre-eminently in the mental and moral pupilage period, and familiarly allied with the tiger and the ape. In all speculation heathenism gives emphasis to being without self-realization. The principles that underlie our mental and moral selfhood, the heathen devotee vainly imagines to be existent separate and apart from our workaday experience. The practical side of life he does not appraise. Indeed all heathen civilization is a negation of thought, of will, of feeling expressed in terms of universal

efficiency. Work is the man giving to his thinking, to his willing, to his feeling an unlimited beneficence. It is our selfhood integrated. It is the ascendancy of personality over all things else. The transmutations effected by the forth-going of divine energy in the working up of every shred, and ort, and end, into creations of onyx and pearl, of iron and gold, of chrysanthemum and magnolia, of oriole and meadow-lark, of beast and physical man, find their analogy in the transmutations wrought by Robert Fulton, by Samuel Morse, by Cyrus W. Field, by Elias Howe, by Luther Burbank, by Thomas Edison, and by all other workers together with God in every conceivable sphere of legitimate service.

The worker believes profoundly in the good intents of the universe. He is convinced that "the goodness of God endureth continually." But the acrid fool sees nothing of wisdom or of goodness in the tug of gravitation, in the repulsions and attractions of forces chemical and physical, in the un-failing operation of causes material, causes mental, causes moral. It is, on the other

hand, the crowning distinction of Christianity that it establishes its word through its work, that every doctrine which it promulgates finds an invincible completion in deed. "The knowledge," exclaims a latter-day seer, "that will hold good in working, cleave thou to that; for Nature herself accredits that, says Yea to that. Properly thou hast no other knowledge but what thou hast got by working; the rest is yet all a hypothesis of knowledge, a thing floating in the clouds in endless logic vortices, till we try it and fix it." St. Paul spoke the universal word when he wrote to the Roman believers, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." A paraphrase fully warranted by individual and social experience would be of the following order: I am not in any sense abashed in my acceptance of the gospel of Christ; for I have fully demonstrated to my own satisfaction, and others have done likewise, that the application of its doctrines to human necessity is wholly effective. The postulates of the Kingdom of God are workable both in speculation and in

practice. For this reason they are dynamic in the full significance of that term. From the day of their first propagation to the present they have accredited themselves through their helpful and sanative efficiency despite condition or circumstance. Hence, in Shakespearean phrase, the Christian reasons:

“What is a man

If his chief good and market of his time
Be but to sleep and feed? A beast, no more.
Sure, He that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To mold in us unused.”

V.

Work is the repudiation of sense finality. The man of action must be a thinker if his action is to have within it an abiding quality. All completed thought is affirmative of the primacy of spirit. All work, likewise, affirms the primacy of spirit. It is a denial in Jovian thunder of the validity of John Locke's sensational philosophy, of Herbert Spencer's crude phenomenalism, of David Hume's faint and vivid impressions. The worker inaugurates. He imposes upon pig iron the regu-

lative ideas of his mental life, and produces the steel rail and the watch spring. He advances through the causal force of his will upon granite and clay deposits, and converts them into structures fit for habitation, for commerce, for industry, for education, for worship. The pigment of dullest aspect he metamorphoses into the image of the winsome Christ-child, the reed by the water-course he transforms into the mellifluence of the piccolo, and the intuitions of moral selfhood he fashions into republics and ecclesiastical bodies. He works upon all forms of life, organic and inorganic. They do not work upon him. All work that is of wisdom's way is constitutive, synthetic, analytic.

“By things which do appear
 We judge amiss. The flower which wears its way
 Through stony chinks, lives on from day to day
 Approved for living,—let the rest be gay
 And sweet as summer! Heaven within the reed
 Lists for the flute note; in the folded seed
 It sees the bud, and in the Will the Deed.”

The impressiveness of mere living from day to day is not the characteristic of man conscious, man determining, man thinking.

But the achievement which elicits from the reed the flute note, which espies the bud in the folded seed, and from the Will evokes the Deed, is the characteristic of man in his best estate, of man in his supremacy over the trinity of unbelief, matter, force, and motion. He who embodies inertness finds it not difficult to conclude that the mind is indeed a *tabula rasa*, a series of conscious states that fluctuate with excited nerve-centers, a heap of impressions varying from the vividness of an ocean tempest to the faintness of a baby's laughter. But the doer of deeds subscribes to no such doctrine. The firstness of the soul is the lesson of all life. And no man is more cognizant of this transcendent fact than he who produces. The primacy of matter, force, and motion is the jest of all practical endeavor and is travestied by all conclusions of ultimate thinking. It is the poltroon and the perverter, the comedian and the corrupter who give to the senses the place of Deity. Beyond the realm of the visible, audible, tangible, sensible they do not go. For them the world inclusive of mind and matter is an impersonal world. The man of

action, however, protests against himself being viewed in the light of a good wheel or an effective pin. His perennial avowal is: I am, I persist, I initiate, I conclude, I think, I feel. In itself the world of sight, of sound, of taste, of touch, of smell is pure fantasy. It begins, it continues, and it ends with the activity and freedom of personality, Infinite and finite. Its function is symbolic. In this subaltern capacity all sensuous existence possesses a cosmic beauty and beneficence. In any other capacity it is "rank and smells to heaven." In all effect the worker discerns intelligence free and purposive. He sees that law, not luck, governs the movement of motes as truly as it insures the foundations of the earth. He sees that the sowing and reaping of a wise Dakota wheat farmer is a strict analogy of the sowing and reaping in the character of Abraham Lincoln. Across all apparent distracting forces he beholds the integration of personality. The brutality of Richard III, the lechery of Abdul Hamid, the treachery of Judas Iscariot do not convince him of the premiership of the senses in the realm of morals. Nor is he led to be-

lieve in the absenteeism of God because of the destructive Asiatic typhoon or of the withering rays of an equatorial sun. His insistence is that life is an entirety; that in intellection or in volition or in affection life is not bounded by space or time; that it is not subject to the mutations of matter; that the inductive causality, known as physical, chemical, or mechanical force, is utterly invalid within the realm of personality. Because of these propositions, demonstrated as they are in thought and in experience, the animalism of Richard III and Abdul Hamid, the treachery of Judas Iscariot begotten by criminal greed, are repudiations rather than the establishment of personality, and hence can have no other issue but that of Scriptural description, "outer darkness," "weeping and gnashing of teeth." God present now and evermore, is the sure and firm-set faith of the bringer-to-pass. The absenteeism of God from any arena or nook of the universe is a speculative figment. His omni-presence, His omni-power, His omni-love are the logical and ethical certainties of all thought capable of practical expression.

VI.

The philosopher who affirmed, "Properly speaking, all true Work is Religion, and whatsoever Religion is not Work may go and dwell among the Brahmins, Antinomians, Spinning Dervishes, or where it will, for with me it shall have no harbor," gave repetition to the practicalness of the revealed word of the Kingdom: "Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O, vain man, that faith without works is dead?" Lights shining in a dark place, true setters-forth of the Kingdom of God were the mediæval monks who averred, *Laborare est orare* — "To labor is to pray." The Gospel of Work is the oldest of Gospels. Anterior to pen or quill or stylus, to book or parchment or stone, the Gospel of Work avowed itself. It was an avowal in the innermost selfhood of God and man. Heart, brain, and brawn knew of the sweat, inner and outer, sequent to sore labor, prior to all preachings and parley, to all language and logic. Before all verbal revelation God, the Primal Worker, out of the formless and the void fashioned

the heaven and the earth, making of things celestial and terrestrial the subjects not of Chaos but of Intelligence, not of Darkness but of Light, not of Demonism but of Divinity. Antedating hieroglyphs, characters, alphabets, man travailed in soul and body for the bringing in of the methodic out of the immethodic, the arable out of the waste, the thing out of the no-thing, the sane out of the mad. The true worker is the embodiment of verities descending out of heaven from God. He roots himself in the righteousness that was before the morning stars sang together or e'er the sons of God shouted for joy. He is a man of substance. He is the abhorrer of semblance. He is the champion and the incarnation of universal judgments. To all appearance he applies the principles that obtain in abiding realities. He is the wielder of a spear more acute than that of Milton's Ithuriel in the detection of specious falsity. Shams, whether speculative or experiential, are readily exposed by his pungent thinking and doing. Life he interprets in terms sacred and potential. Something of divineness he espies in all true serv-

ice. Labor, wide as the earth, he discerns, has its summit in the heavenlies. In the sweat, whether of brow, of brain, or of heart, he beholds a kinship more binding than that of bonds consanguineous. Between the breaker-up of the fallow ground and the transformer of barbarous Jutes, Angles, Danes, and Celts into the world's greatest ethical and political empire he is cognizant of an indissoluble fraternity. Between the mechanical genius who binds with rails of steel and cords of copper the frozen parallels of the north to the ambrosial latitudes of the south, and the framer of constitutions ecclesiastical and governmental, the man of substance perceives a homogeneity, the first and final function of which is the glorification of God throughout the earth.

The worker takes counsel with the Unseen. He endures as seeing Him who is invisible. His working formulæ are: All real visibility is begotten by the Invisible; All real audibleness is the generation of the Inaudible; All real tangibleness is the offspring of the Intangible. In a word, the worker's faith finds a summary in the Paul-

ine assurance, "In Him we live, and move, and have our being."

With Jean Ingelow the worker exclaims, "Work is its own best earthy meed." With Milton he believes—

"Man hath his daily work of body or mind
Appointed, which declares his dignity
And the regard of Heaven in all his ways."

In Emerson he finds a fellowship of thought: "Every man's task is his life-preserver. The conviction that his work is dear to God and can not be spared, defends him." His brother-man, the worker, enheartens, in the melodic and tonic speech of Elizabeth Barrett Browning:

"Get leave to work
In this world!—'t is the best you get at all!
For God in cursing, gives us better gifts
Than men in benediction. God says, Sweat
For foreheads,—men say, Crowns—and so we are
crowned,
Ay, gashed—by some tormenting circle of steel
Which snaps with a secret spring,—Get work!
get work!
Be sure 't is better than what you work to get!"

CHAPTER VIII.

PRAYER.

O mighty love! Man is one world and hath
Another to attend him.
Since then, my God, Thou hast
So brave a palace built, O dwell in it,
That it may dwell with Thee at last!
Till then afford us so much wit,
That as the world serves us, we may serve Thee,
And both Thy servants be.

—GEORGE HERBERT.

The Creator, the great God, is our unchangeable and Almighty Friend, and He is causing all things, however confused and untoward they may seem, to work together for our highest good. Nothing, whether it be things present, or things to come, or life or death, can pluck us out of His hand or thwart His loving will.

—BORDEN P. BOWNE.

PRAYER.

I.

IF the world in which we are, is capable of an interpretation other than as a system of unconscious forces, a material world *per se*, a brute fact, a congeries of non-intelligent, non-willing, non-sentient elements, then the function of prayer is dynamic beyond all conceivable controversy. The whole range of speculative thinking and practical energy finds itself fronting a crux in the one query, Is the universe personal or impersonal? If it is impersonal, all thought collapses, and speculatively we wander in an endless regress. If it is impersonal, freedom becomes a mischievous chimera and all sense of responsibility disappears. If it is impersonal, reason becomes a verbal counter and all endeavor to give systematic interpretation to thought and thing, to purpose and performance is a veritable beating of the air, a pursuit of an *ignis fatuus*. But with profound

gratitude for the construction of life as it is, we find all legitimate thought affirming the supremacy of the personal. The speculative can not supersede the practical. The letter can not subordinate the spirit. Hence no amount of syllogistic wisdom has yet succeeded in making the practical world an unconscious, non-thinking, non-purposive world. This fact makes of prayer a moving force.

Prayer is the fellowship of the finite personality with the Infinite Personality. It is the communion of the child with his Father, of the disciple with his Master, of the servant with his Lord. It is the entreaty of the helpless for help; of the sinner for pardon, for peace; of the child for his Father's presence. It is the normal and perennial utterance of a heart sincere and ever seeking sincerity, of a heart loving and ever seeking love, of a mind, a will in agreement with God and ever seeking agreement. It is life aspiring to the high levels of the whole will of God. To employ Browning's phrase, "it is the stoop of the soul;" "it is man's nothing perfect submitting to God's all complete;" "it is our obeisance in spirit which

climbs to His feet." The philosophy which looks upon man as mere physical product, that sees in the mental and moral life nothing more than the subjective aspect of material force, that declares all human determination to be only a mode of operation of persistent energy, of necessity finds no value whatsoever in prayer. It is a jugglery of words to make mention of fellowship, of communion, of entreaty, of aspiration, if man is not the responsible shaper of his own destiny, if he is nothing beyond the characterization of the French Realists, "La Bete Humaine."

The postulates of Materialism, fortunately for the race, can not withstand the antagonisms of a rational idealism, of an ethical practice. Rational idealism, everyday ethics, stress continually the premiership of personality. They affirm God to be the World Ground, the Basal Reality, the Maker of heaven and of earth, the Father of mercies, the Wisdom, the Righteousness, the Sanctification, the Redemption of all men. Rational idealism, workable morals, avow without ceasing God's immanence in all life

and His transcendence of all life. All sane philosophy coincides with sane living in establishing a wide divergence between virtue and vice, between reason and non-reason. Theory and practice are meaningless if not mutually inclusive and mutually helpful. Our logic and our life must embrace each other, must reinforce each other. Good sense vehemently renounces the conclusion of Renan, which originated in the French encyclopedist's repudiation of religion as expressed in his "Souvenirs:" "After leaving the seminary I continued to live chastely, as I had done in the preceding years. But later I saw the vanity of that virtue as of all other virtues. I recognized in particular that Nature cares not whether a man is chaste or not. I can not rid myself of the idea that, after all, it is perhaps the libertine who is right and who practices the true philosophy of life." Matthew Arnold comments thus on the fallacy of Renan: "Instead of saying that Nature cares nothing about chastity, let us say that human nature, our nature, cares about it a great deal." A personal universe is a moral universe. It can not be otherwise

and remain personal. Despite his speculations, no man can disregard moral restriction with impunity. He finds himself speedily to be a foreignism in nature. The stars in their courses fight against him, the stones in the field hold not their peace, and the whirlwind is the invariable reaping of the sown wind. Regardless of Renan and his encyclopedic philosophy, nature, human and otherwise, cares tremendously whether we do or do not value ethical insight, rational conduct. The laws that underlie our personal life are infinitely greater than social custom, as David Hume in his philosophy would have us believe. They are the very knitting and contexture of all individual and community development.

II.

Prayer is therefore our appreciation of the divine immanence. It is our abiding confidence that the world is a thought-world, a world of will, a world of feeling. It is a denial of the assumptions of Professor Huxley in his lecture, "Evolution and Ethics:" "Cosmic nature is no school of vir-

tue, but the headquarters of the enemy of ethical nature." "The practice of what is ethically best—what we call goodness, or virtue—involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence." "Laws and moral precepts are directed to the end of curbing the cosmic process. Social progress means a checking of the cosmic process at every step and the substitution for it of another, which may be called the ethical progress." "Let us understand, once for all, that the ethical progress of society depends not on initiating the cosmic process, still less in running away from it, but in combating it."

Professor Huxley's philosophy is the negation of God in every sphere of being exclusive of the ethical. It is the repudiation of the divine immanence in things physical. It is the most palpable erection of physical nature into a self-enclosed, independent system. It is the creation of an impossible gulf between the thought-world and the thing-world; between the uniformity of the natural world and the self-determinations of the

thinking, conscious man. It is the alignment of all physical being and all physical energy in opposition to all social and moral being, to all social and moral energy. The universe becomes a ludicrous spectacle indeed if God, the World Ground, the Maker and Preserver of all things, the Father of all spirits, sets Himself in the lower economies of being in ceaseless opposition to the higher economies of being. Such contraventions, however, are not evident in every-day experience. The tiller of the soil working in conjunction with physical law finds himself the recipient of the plenty of Cornucopia. The skilled seaman sets sail upon the fathomless depths of crystal, knowing that between himself and the winds, the sun, the moon, the sea, and all mechanical forces a cordial amity exists. The worker in steel, in stone, in wood sees not an inplacable foe in the indurated surface, but himself in form of house, of steamship, of locomotive, of plow-point. The cosmic process has nothing of terror in it for the healthy mind and heart. It is indeed our otherness in lower form clamoring for a selfhood in the upper ranges of being. The civ-

ilization that is worthy of the designation is the transformation of things into thoughts, of thoughts into ethical insight, into ethical conduct. A stern ethics in strictest reality sparkles upon the edge of chisels, in the whirring wheels of the factory, in the keen point of the plow, in the golden berry of the wheat-stalk, in the silvery product of the sugar-cane, in the corner-stone of the cathedral, in the radiant face of the newly-coined dollar. A conscious attempt to eliminate ethics from physical being means for us physical, mental, and moral disaster. The physical universe is not a thing apart. It is the visualizing, the making tangible, the making audible of thought, will, emotion. It is God manifesting Himself. It is man co-operating with God. Cosmic nature, independent of personality and all that personality implies, is pure invention. A personal world allows no place for a non-moral, non-spiritual world on which human experience is incongruously superinduced. A cosmic struggle for existence fundamentally non-ethical is a degradation of the Causal Power which gives life and movement to the cosmos. We can not legiti-

mately conceive of God as a contradiction, but a non-moral, non-spiritual cosmic struggle would make Him the most extraordinary of contradictions. What we discover true for ourselves in our use of the physical world finds its highest and eternal application in God. The immanent God is the fact of facts. He is everywhere or He is nowhere. Hence Professor Huxley's "school of virtue" must have its being in the lowest economy of life as truly as in the highest kingdom. It is not within the province of moons or mud banks, mountains or mastodons, chemistry or cormorants to make of the life of the spirit an impertinence or an injury. The sanity and majesty of the soul can not be conspired against by inferior orders of creation. The assumption is far wiser that all things and all thoughts are under the dominance of personality, and if this dominance is marked by wisdom then are they cheerful apologues, parables of our being and of our becoming. The divine immanence dissolves all physical being in the resistless menstruum of thought and will. The voice of God communicates all things. It fills the world. The hand of God

bestows all things. It scatters lavishly suns, stars, seas, continents, beasts, birds, fruits, flowers, and finite souls. In and through Him we and all creation live, move, and have our being.

The revealed Kingdom of God avows continuously that "cosmic nature" by virtue of the immanence of God in all life is "the school of virtue." It establishes no point of difference between the welfare of the body and the welfare of the spirit. It does not affirm God in thought and deny His presence in thing. It does not assert the sphere of morals to be differentiated from the sphere of matter. It does not declare God to be present in the aspirations of a saint and absent in the heavings to and fro of mighty waters. Rather the word of Revelation is, "He laid the foundations of the earth, that it should not be removed forever;" "He covers Himself with light as with a garment;" "He stretcheth out the heavens like a curtain;" "He layeth the beams of His chambers in the waters;" "He maketh the clouds His chariot;" "He walketh upon the wings of the wind;" "He giveth snow like

wool;" "He scattereth the hoarfroast like ashes;" "He casteth forth His ice like morsels;" "He looketh on the earth, and it trembles;" "He touches the hills, and they smoke;" "He sendeth forth His spirit, and all creatures are created;" "He hideth His face, and they are troubled;" "He taketh away their breath, they die, and return to their dust;" "He is before all things, and by Him all things consist;" "We know that all things work together for good to them that love God;" "What shall separate us from the love of Christ? Shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in *all these things* we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, *nor things present, nor things to come*, nor height, nor depth, nor any other created thing shall be able to separate us from the love of God which is in Christ Jesus our Lord." It is a philosophy purely deistic that would tie the hand of God in the physical kingdom and give to Him an uttermost liberty in the moral

kingdom; that would convert Him into an idle spectator in one sphere of His creation and make of Him a prodigious worker in another sphere. Prayer is therefore philosophic, after the manner of a sane philosophy, as an appreciation of God's immediateness and efficiency in every conceivable realm of being.

The Pauline exhortations have thus a validity that is transcendently removed from the arbitrary, the *ipse dixit*, the dogmatic. "Pray without ceasing;" "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God;" "Praying always with all prayer and supplication in the spirit," are ultimates of a sound and practical philosophy.

"Prayer is
The world in tune,
A spirit voice,
And vocal joys,
Whose echo is heaven's bliss."

III.

Prayer is not only our appreciation of God as immanent in our finite life, but is

also an appreciation of God in His transcendence of all finite life. Condillac, the French materialist, emitted nothing more than the fitful light of a firefly when he wrote, "Though we should pierce the heavens, though we should sink into the abyss, we never go out of ourselves; it is always our own thought that we perceive." Such a dictum is in accord with the reply of an editor of a leading Paris journal, to whom Paul Leroux offered his article "Dieu:" *La question de Dieu manque d'actualité*—"The question of God is lacking of actuality." But the fact confronts us that in denying actuality to God we are also denying actuality to ourselves. In denying transcendence to God we are making of all life a closed circuit, beginning and ending in the ignorance, the folly, the limitations of ourselves. It is picture-thinking alone which makes of God an inferior member of His creation. The French philosophy of the eighteenth century, of which Condillac was a distinguished exponent, gave to the imaginative faculty, rather than to the rational faculty, the place of primacy. Only that, they substantially declared,

which comes before the image-making faculty is entitled to be called knowledge. The unpicturable notions of intelligence had for them no fundamental value. Such a philosophy found no difficulty in escorting God to the precipitous edges of the universe and effectually disposing of Him. But such doctrines of knowledge dispose of ourselves as readily as they dispose of God. Prof. B. P. Bowne in his "Personalism" wisely answers all philosophy that is in bondage to sensuous experience, that insists upon picture-making in the realm of personality: "First of all," he affirms, "we ourselves are invisible. The physical organism is only an instrument for expressing and manifesting the inner life, but the living self is never seen. For each person his own self is known in immediate experience, and all others are known through their effects. They are not revealed in form or shape, but in deeds, and they are known only in and through deeds. In this respect they are as formless and invisible as God Himself, and that not merely in the sense of being out of sight, but also in the sense of not lying within the sphere of visibility in

any way. What is the shape of the spirit? Or, what the length and breadth of the soul? These questions reveal the absurdity of the notion without criticism." In the last analysis it is self-centredism which lies at the root of all disbelief in the divine transcendence. A brief review of familiar arguments as to the priority of the invisible, the supremacy of personality, will perhaps clarify our conception of the divine nature as the fullness and overfullness of all life. The most public events of our life have their key and their meaning only in the unseen. The practical application of the laws of mechanics to the men and women whom we meet on the streets, to the exclusion of all other laws, would convert them into laughable pantomimes. A Punch-and-Judy exhibition is a thing of tameness compared to a mere mechanical exhibition and interpretation of a city-street crowd. It is purpose, it is thought, it is love, it is freedom, it is culture, it is faith which makes the hurrying feet, the eager hand, the anxious eye of moving men and women sublime. Human forms as objects in space apart from the manifold meaning of person-

ality have for us no beauty or attraction. To describe them as bones, nerve vesicles, muscles, red and white corpuscles, hands and feet, eyes and ears, awakens no enthusiasm within us. Their charm and their value are rooted in their personal character. And this character transcends all space by virtue of the non-spatiality of thought, of love, of freedom, of culture, of faith. No lover of books ever found literature within the walls of a library. To the unthinking mind Browning, Lowell, Milton are as securely locked, even though their pages are open, as if they were in the subterranean chambers of a Muscovite prison. Literature exists only in the invisible, non-spatial world of ideas and consciousness. The history of the human race has no existence in mere space. All that space holds is material integrations and dis-integrations, forces static and dynamic. The inner life of Charles Martel, Julius Cæsar, Edmund Burke, Jerome of Prague, Charles Wesley, William Lloyd Garrison, Abraham Lincoln, and of souls of kindred nature, which alone makes human history, is wholly invisible.

The great drama of life with its aspirations, its inspirations, its loves, its hates, its ideas, is foreign to space. He who seeks to discover in space its entrances and exits pursues a will-of-the-wisp. The unseen is the dwelling-place of human history. And the same is true of government. The British House of Parliament, the American Capitol, the Massachusetts or Ohio State Houses, the Philadelphia City Hall do not hold any form or feature of government. A relation of personal wills with their background of affection, of ideas, of purposes consciously known, constitutes government. The real battlefields are in the man, not at Gettysburg, not at Sedan, nor at Bunker Hill. The real Declaration of Independence was in Thomas Jefferson, in Richard Henry Lee, in Benjamin Franklin, in John Adams, and in other loyal-hearted Colonists. No amount of searching could have discovered it in the letters, on the paper, or in the ink of the document. All life that is purposive, thoughtful, emotional, causal, intensive, finds its seat in the conscious man, and not in his blood, nor in his bones, nor within the confines of a house or a hemi-

sphere. In fact space and time, matter, force, and physical motion are but data of the thinking, determining, acting self. Their function first and last is to symbolize the efficiency of personality. Man is the inhabitant of an invisible, not a visible, world; and what of his potencies and purposes we see, designated as London, Johannesburg, Yokohama, Manila, Chicago, Cunard Line steamship, Pullman car, Remington typewriter, Milton's "Paradise Regained," Longfellow's "Evangeline," Harvard University, Methodist Episcopal Church, are the projections of his thought and life on the great space and time screen which we call nature. It is indeed a grotesque inversion of reason to seek for man in the picture world of space images. Materialism, Positivism, Sensationalism, Causal Evolutionism have committed this blunder with painful frequency, but in so doing the light that is in them has become darkness. Our conclusion is: if man transcends the limitations of a spatial world despite his relative, his representative, his dependent nature, we dare not degrade our reason by denying the infinite transcendence of God, the Basal

Reality, the World Ground, the Divine Reason, the Absolute Spirit, our Father, our Savior, our Lord. Streams of power is the doer of good works, the lover of truth, the possessor of moral beauty. But the source of the stream is God. Always our being descends into us from the Infinite Mind and Heart. Pensioners we are, not causes. Our secret of power is the making of ourselves unobstructed channels for the flow of God's thought, for the communication of God's energy. When He breathes through our intellect we denominate it genius. When He transmits Himself through our will we denominate it power. When He flows through our emotions we call it love. Our perversity begins when we withdraw ourselves from the path of the divine circuits, when we erect our intellects, our wills, our sensibilities into self-sufficiencies; when we would be something of ourselves. All culture and reform cherish as their high intent to let God have His way through us; to engage us to obey. Condillac would make of the finite personality a self-sufficiency, inasmuch as he described in no profoundest deep, in no exalted

height, the ability of man to go out of himself or to perceive a thought other than his own.

The crude skepticism which the French journalist voiced in declaring, "The question of God lacks in actuality," is the refusal of man to obey a will other than his own. But as we discover in our thought-activities, in our practical activities, in our social activities, God is a most vexatious hypothesis, a most vexatious fact when we attempt to exclude Him. He is a most helpful hypothesis, a most helpful fact when our attitude toward Him is willing and sincere. The Holy Roman Empire, the Spanish Monarchy, the Napoleonic régime of France, and all other deceased political systems bear witness to the vexation of spirit which instantly ensues upon an exclusion of God. And multitudes of individual souls, far-famed and unknown, bear witness to the vexation of spirit which ensues upon an exclusion of God. What of ethical worth is discoverable in Anglo-Saxon civilization bears witness to the royal good fortune, to the far-reaching power, to the abiding good cheer which instantly ensues

upon the willing, the loving, the sincere response to God. And multitudes of individual souls, far-famed and obscure, bear witness to the royal good fortune, to the far-reaching power, to the abiding good cheer which invariably ensues upon the willing, the loving, the sincere response to God.

Prayer lays hold of the Divine transcendence. It thus confounds all philosophy and all practice that would find in physical property, in physical energy, or in the finite personality the beginning, the perpetuity, and the end of all life.

God pervading all life, God transcending all life eviscerates every experience of the finite soul of corroding care, and imparts to it the saving health of infinite wisdom, of infinite love. God here, God everywhere, God solicitous as to the hairs of our head, God by His strength setting fast the mountains, was the unbroken confidence and conviction of apostles and prophets. God in their thought was both center and surface of being. The only function, they aver, of sun, of moon, of stars, of rocks, of rills, of shepherd, of sheep, of king, of shield, of fortress, of high

tower, of lilies, of grasses, is to symbolize the beauty and beneficence of God. The doctrine of infinite wisdom and will in and through the cosmic process combating virtue or ethical progress, is the doctrine of dualism. It gives to God in cosmic nature one mind and in social progress a quite different mind. A correct interpretation of the divine nature repudiates a bi-fold universe. What seems to us the antithesis of cosmic nature and ethical progress is the meager knowledge which we possess of the cosmic plan and process. Cooperation, not combat, is God's plan concerning man and nature. Practical life confirms this assumption. Every atom with its attraction and repulsion, whether in mountain mass or in plastic clay, yields to the intelligent, sympathetic touch of man. It is only as we measure our individual force rebelliously against the cosmic process that we consider ourselves the sport of an insuperable destiny. God evermore seeks to find in us a conduit through which the fullness of His nature, whether of gravity or of goodness, of chemical property or of conscience, may freely flow. Our loving acquiescence to His will,

“the stoop of our soul before Him,” brings to our heart and mind a sense of His power to do for us exceeding abundantly above all that we are able to ask or think, a sense of the peace that passeth all understanding, of the joy that no man can take from us.

IV.

As fellowship, as communion, as petition, prayer is man utilizing both for himself and others the flowing and the overflowing life of God. Entering into intimacy of relation with Him, who is All-Good, All-Powerful, All-Fair, All-Knowing, sustaining a conscious agreement with His eternal purpose, entreating His forbearance, His favor, His guidance, we can not but experience for ourselves a personal purity, and we can not but wield among our fellows a personal power. The praying man thus becomes the wisest of men, the most efficient of men, the purest of men. His league with God and with God's world is simply invincible. He is in his Father's house. He is in league with God through star and sea, through clod and cloud, through moons and men. In heights, in

depths, in adversities, in prosperities, in joys, in griefs, in things gross, in things refined he espies the working out of greater conclusions than the self-sufficient finite wisdom is able to conceive. Wherever he goes he discovers himself escorted by spiritual agents and a beneficent purpose lying in wait for him, and through him for his fellows. Uncertainty of interpretation and of achievement may be the experience of the prayerless man, but the man of prayer is in accord with the cosmic order of life. In him there is the knowledge that God is working out His will of love, of truth, of righteousness, and that he is God's helper. The syllable which he shapes upon his lips, without regard for time or place, is, God. He beholds the will of his Father ever executing itself, either in tenderness or in severity. And both executions he discerns as uniformly wise. He repeats the believing word of Paul: "We know that all things work together for good to them that love God;" "Though our outward man perish, yet the inward man is renewed day by day;" "For our light affliction, which is but for a moment, worketh for us a far more ex-

ceeding and eternal weight of glory;” “God worketh in us both to will and to do of His good pleasure.” He is conscious of the presence, the power, the omnipresence, the omnipower of God. Through every individual thing and thought he is sensible of a working, moral order. All life arranges itself in accord with love, with truth, with goodness as truly as the magnet arranges itself with the pole. Thus the praying man becomes the medium of the highest influence. He stands united with God. Through his thought, through his will, through his emotion God animates all men and all things. The history of the Christian Church finds its genesis and its perpetuity in prayer. Jesus taught as has no other teacher the immanence and transcendence of God. Among a multiplicity of declarations we select these: “The hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him;” “God is a Spirit: and they that worship Him must worship Him in spirit and in truth;” “Believest thou not that I am in the Father and the Father in Me?

the words that I speak unto you I speak not of Myself; but the Father, that dwelleth in Me, He doeth the works;" "The Father loveth the Son and sheweth Him all things that Himself doeth; and He will shew Him greater works than these;" "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, say unto them, I ascend unto My Father and your Father; and to My God and your God." And possessing a knowlege of His Father's presence and power exceeding that of all prophets, of all apostles, of all philosophers, of all poets, Jesus prayed with an intensity so poignant that, according to evangelic record, "His sweat was as it were great drops of blood falling down to the ground." Christian leaders of extraordinary individual and social efficiency have been men of intense prayerfulness. They esteemed tremendously the personal character of God's world. They admitted under no circumstance the self-sufficiency of the physical universe or of the finite personality. Nature they did not erect into a system of independence with which God had to reckon. They saw in the sense-world a mere world

of symbols. They made use of all things material, as subalterns, obedient always to the will of the Spirit. It is a fact of history absolutely beyond controversy that the man of conscious fellowship with God, of unremitting sense of dependence on God, has been above all others the agent and the playfellow of the original and ever-operative laws of the world. History-makers whose work is at one with the eternities, like unto the Apostle Paul, the Evangelists John, Matthew, Luke, Mark, James, Simon Peter, of Augustine, Chrysostom, John Wickliffe, William the Silent, Martin Luther, John Wesley, William E. Gladstone, Michael Angelo, John G. Whittier, Robert Morrison, Lord Kelvin, were men in whose brain and conscience lodged the overpowering sense of God infilling and God transcending all finite life. They were convinced that all rectitude, regardless of immediate circumstantial result, was a perpetual victory. They did not fly to the events of the hour for the confirmation of personal worth and effectiveness. Their agreement with the mind of God gave to them the vision of causes. And all vision of causes is the

utter obliteration of time and space limits. The reply of Adoniram Judson to the query of a skeptical inquirer as to the prospect of the conversion of Burma, "As bright as the promises of God," luminously exhibits the confidence and the vision of the man of prayer. What we characterize as heroism is but slag and refuse if it is not rooted in the will of God. The Moslem soldier is insanely courageous in his attacks upon all dissenters from the faith of Mohammed. The French soldiery under the leadership of Napoleon the First knew not the word retreat. Alexander the Great regarded not Asiatic deserts, Himalayan mountain ranges, inter-continental seas in his military subjugation of the world. Hernando Cortez in the early years of the sixteenth century pierced the wilds of the American continent in his eager search for gold, that he might satisfy the heart-hunger of his Spanish sovereign. Surface observers have found in these characters and in similar characters heroic traits. In them they have found a wild courage, a stoicism not of the regulation order, a tart cathartic quality which have been confounded with heroism.

The introduction of a thorough criticism, however, discovers in the Moslem fanatic, in the French soldier, in Alexander, in Cortez, and in all characters like unto them, a dominant sensuousness, not a sovereign spirituality. Displays of daring like unto these are to be classed with disease and deformity. They are infractions of moral law, of mental law, of physical law. Their nature is a ferocity finding its physical parallel in a hydrophobia that would bark at one's wife and babes, in an insanity that would make one eat grass. Compounds of human vice and crime such as these find in their wildness an outlet for their nature. The significance of life they do not possess. They do not interpret it in the terms of the spirit, but in terms of the flesh. In reality they do not build, but destroy, the social fabric. They are essentially anarchistic. And this is true of every votary of the impersonal, of the materialistic, of the sensuous. The only heroism that abides and effects a permanent weal among men is the heroism that finds its genesis and its perpetuation in the wisdom and will of God. Moral cowardice finds its

genesis and perpetuation in the repudiation of the wisdom and will of God. David Hume, the astute champion of impersonalism, the pronounced antagonist of all forms of Christian faith and practice, gave fitting voice to the craven spirit of sensuous thinkers and doers when he wrote: "I am affrighted and confounded by the forlorn solitude in which I am placed by my philosophy. When I look abroad I foresee on every side dispute, contradiction, calumny, and anger. When I turn my eye inward I find nothing but doubt and ignorance. All the world conspires to oppose and contradict me, though such is my weakness that I feel all my opinions loosen and fall of themselves when unsupported by the approbation of others. Every step I take is with hesitation, and every new reflection makes me dread an error and absurdity in my reasoning." Such fright, such confusion, such forlornness, such solitude, such doubt, such ignorance, such hesitation, such weakness as Hume admits are the progeny of that thought which sees in God an unnecessary hypothesis or a subordinate factor. It is an enheartenment to contrast with all imper-

sonal philosophy the utterances of a personal philosophy; to contrast with skepticism the affirmations of the Christian faith. The thinker and doer who makes personality fundamental sees no priority in fear, in confusion, in solitude, in doubt, in ignorance. No midnight specter is seen and nothing of dread is discoverable in the avowals, "The Lord is my Light and my Salvation; whom shall I fear?" "The Lord is the Strength of my life; of whom shall I be afraid?" "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth;" "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God!" "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us;" "And this is the record that God hath given to us eternal life, and this life is in His Son: Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith."

Christian literature adds its song of triumph to the praise-pæan of prophet and

apostle. This is the voice of Lord Tennyson in his "In Memoriam:"

"Thine are these orbs of light and shade;
 Thou madest Life in man and brute;
 Thou madest Death; and lo, thy foot
 Is on the skull which Thou hast made.

"Thou wilt not leave us in the dust;
 Thou madest man, he knows not why,
 He thinks he was not made to die;
 And Thou hast made him: Thou art just."

And these lines voice the soul-melody of Robert Browning:

"I but open my eyes, and perfection no more and
 no less
 In the kind I imagined full fronts me, and God
 is seen God
 In the star, in the stone, in the flesh, in the soul
 and the clod.
 And thus looking within and around me I ever
 renew
 With that stoop of the soul which in bending up-
 raises it too,
 The submission of man's nothing perfect to
 God's all complete,
 As by each new obeisance in spirit, I climb to
 His feet."

V.

A positive philosophy, an invincible confidence, a passionate devotion is that of the prayerful man. His achievement, his heroism, is not a convulsive exertion. He does not await extraordinary demands. He has no consuming appetite for signs and wonders. He does not place a primary value on the thaumaturgic art. He is unremitting in his endeavor. He hears the call of God in each successive experience of life. He sees the miraculous in the commonplace, the extraordinary in the ordinary. He rapturously beholds the presence of God now and here. He is conscious of His wonder-working power in the geometry of a snowflake as truly as in the upheaval of continents or seas. He discerns with distinctness the Divine Almightiness in the beautiful and beneficent unfolding of a youthful soul as truly as in the marvelous transformation of a New York Tenderloin frequenter into a preacher of the Everlasting Gospel. He is sensible of all life as a crisis. No day or hour admits a meager evaluation. His slogan is: "Behold, now is the accepted time; behold, now is the day of

salvation!" This day, this hour is to him a perpetual morning. In each individual period of life he is conscious of a great range of affinities. In the ministry of William Butler in India, of Bishop Hannington in Africa, he discovers a ready combination with the social reforms wrought by Sir Ashley Cooper in England and Clara Barton in America. He carries all time, all space in his eye, in his heart, in his mind. Lines of cleavage between the supernatural and the natural, between the secular and the sacred found no congenial abode in the thought of prophet, of apostle, or of Jesus Christ our Lord. God now and always, God here and everywhere, is their recurring word. Their vision of the Divine Mind, of the Divine Will, of the Divine Heart may be expressed in musical measure by Whittier's lines:

“For still the new transcends the old,
In signs and wonders manifold;
We need but open eye and ear,
To see God's mysteries always here.

“Through the harsh noises of our day
A low sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking calm and clear.

“Henceforth my heart shall sigh no more
For olden times and holier shore;
God’s love and blessing, then and there,
Are now and here and everywhere.”

Hamilton Wright Mabie spoke words of truth and soberness when he said, “Perhaps the bitterest experience in the life of the Teacher of Galilee was the eagerness with which the crowds looked for miracles, the apathy with which they listened to truth.” And Amiel spoke with exceeding illumination in the avowal, “It is the historical task of Christianity to assume with every succeeding age a fresh metamorphosis, and to be forever spiritualizing, more and more her understanding of Christ.”

VI.

The exhortation of Jesus, “Watch ye, therefore, and pray always;” the animating words of Paul, “I will that men pray everywhere, lifting up holy hands without wrath or doubting;” “Praying always with all prayer and supplication in the Spirit;” “Pray without ceasing,” are rooted in a personal philosophy. They are the affirmations

that all life is surcharged with God; that the divine efficiency is everywhere evident; that impersonal efficiency is pure fiction; that all life normally and effectively expressed is prayer, agreement with God, perennial intercourse with Him, unceasing submission to His All-Knowledge, to His All-Power, to His All-Love.

In the natural, secular, order of life as ordinarily designated, the man of prayer is strenuous in his search for the supremacy of law. But upon discovering whatever laws are operative he does not thereby banish God. He affirms God with an increased enthusiasm, inasmuch as law, whether physical, mental, or moral, is nothing more or less than the descriptive order of personal efficiency. It is God's way of doing things. And for this discovery all men should be profoundly grateful. Thus the doctrine of the undivineness of the natural, secular, order of life finds no champion in the prayerful man. A personal world, an immanent, transcendent God allows no place for a supernatural, sacred world as opposed to a natural, secular world. God manifesting Himself in time, God manifest-

ing Himself from everlasting to everlasting, God feeding the fowls of the air, God clothing the grass of the field which to-day is and to-morrow is cast into the oven, God blotting out our transgressions, God clothing us with immortality—does not alter His nature in the performance of these markedly differentiated works. A grievous blunder is committed by us when we assign these works to opposing rather than to mutually inclusive worlds. Prayer is an emphasis on the Divine integrity. It does not descry one God in nature and another God in grace. It does not announce the ascendancy of law in the ordinary on-goings of men and things, and the absence of law in the extraordinary experiences of men and things. It does descry and it does announce: “He is before all things, and by Him all things consist;” “In Him we live and move and have our being;” “The living God giveth us richly all things to enjoy.”

VII.

What of the efficiency of prayer? This query is ever recurring. The impersonal thinker, the sensual votary, the evildoer find

no efficiency in it whatsoever. They have made no candid test as to its efficiency, and because of this failure they are worthy of no serious hearing.

Many devout believers and workers of good, affirm prayer to be subjectively helpful but without objective result. Other Christian believers and doers of unquestioned devotion declare that prayer is not only subjectively efficient, but is also invariably effectual objectively, within even the limitations of immediate time. Both of these conceptions are partial. The first would make of life a detachment. The universe of being it does not appreciate as a unit. The second would make personality, thinking, feeling, willing, subordinate to the day that now is. The philosophy of personalism, however, which is in reality the utterance of the Christian faith, declares God's world to be the expression of His Mind, His Will, His Heart. As such, all prayer having as its end the promotion of the whole will of God throughout the earth is efficient. As a personal world the evangelistic word finds application: "And this is the confidence that we have in

Him, that if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." If the world is God's world, then the ineffectiveness of our prayer within the limitations of the immediate present does not in slightest measure invalidate its efficiency. The limitations of time do not exist in God's thought, in His activity. It is a material interpretation of life that would bind personality to Egyptian years, Greek Olympiads, Roman calendars. Time has no meaning only as a principle underlying our mental expression. Personality is timeless. Phenomena alone are within time enclosures. The thinking man thinks with Aristotle to-day as really as he would have done in Athens 335 B. C. The achieving man to-day participates in the will of Lord Clive as truly as he would have done in Calcutta 1765 A. D. The feeling man responds as keenly to-day to the surging emotions of King David as he would have done 1065 B. C. under the sapphire blue of an Oriental sky. The Infinite Personality, therefore, reckons a thousand years when it

is past as yesterday and as a watch in the night. As to the subjective efficiency of prayer to the exclusion of the objective, the answer may be made: if the world is a personal world, rather than a self-sufficient impersonal world, then every individual soul that realizes a benefit through the medium of prayer, in its own enlargement enlarges others.

God Himself, as Immanuel Kant incontrovertibly affirmed, is the bond of connection between each individual soul and all souls. As to the objective efficiency of prayer within the limitations of an hour, a day, a week, a month, a year, the answer may be made in the words of Jesus, "It is not for you to know the times or the seasons which the Father hath put in His own power." Of this we may rest assured: If all good is accomplished by an immediate answer to our prayer, God can not do otherwise than give to us our heart's desire. If universal good is not accomplished by an immediate granting of our petition, then the truly believing soul is more than willing to commit to God the day and the hour of fulfillment.

The prophets and apostles, the saints and martyrs, indeed Jesus Christ our Lord, while intense in their prayerfulness, did not always find the burden of their prayers removed within the compass of their life period. Of the Kingdom that should be from sea to sea, of the brotherhood of the human race, of the publication and acceptance of the truth of the gospel everywhither, of the law of sacrifice supplanting the law of selfishness, neither prophet, apostle, saint, martyr, nor our Lord Himself beheld the full realization. But were their prayers unanswered? In largest part they were unanswered in circumstance. In cause, however, they were answered on the instant.

God in His own wisdom chose to employ the centuries and the millennia for the circumstantial reply to their petitions. The burden of Isaiah's heart, of Jeremiah's heart, of Jesus' heart, of Paul's heart, for the establishment of the earth in righteousness and true holiness is finding an answer to-day before our eyes which would have made them shout for joy. And the generations that follow shall behold in ever-increasing measure

God's loving Yes to their heavily weighted hearts. God's answer of No to their prayers within the compass of their life-period did not embitter their aspiring and achieving natures. They had no word of disbelief because of the non-fulfillment of their passionate pleas, the non-realization of their highest intents. They possessed that "stoop of the soul," that "submission of man's nothing perfect to God's all complete" which enabled them to exclaim in the midst of their soul-agony, "Nevertheless not my will, but Thine be done." Soul-striving is not inconsistent with soul-submission. Passionate petition is not inconsistent with filial obedience. Master spirits in days prophetic, in days apostolic, in days recent, hesitated not in their approaches to the throne of grace with petitions urgent and powerful. If denied the immediate blessing which they craved, they have perfected their masterfulness in the eyes of God and man by a loyalty to God's superior wisdom and will, being fully persuaded that what He had promised He would in His own way perform. The vision of Paul in which he beheld every knee bowing at the name of

Jesus and every tongue confessing that Jesus Christ is Lord, to the glory of God the Father, was when Paul laid down his life a vision, and but little more. But in God Paul saw the beginning, the continuity, and the ultimate of all power, of all purity, of all love, of all light. A personal world means an everlasting Yea, an everlasting Amen to all righteous endeavor, to all sincere petition, to all loving agreement. Prayer in the final avowal is life lived with a supreme confidence that God is and that He is a rewarder of all who diligently seek Him.

With Browning's "Abt Vogler," we can not do other than say:

Therefore, to whom turn I but to Thee, the ineffable
Name?

Builder and Maker, Thou of houses not made
with hands!

What have fear of change from Thee who art ever
the same?

Doubt that Thy power can fill the heart that Thy
power expands?

There shall never be one lost good! What was,
shall live as before;

.

On the earth the broken arcs; in the heaven a perfect round.

All we have willed, or hoped, or dreamed of good shall exist;

Not its semblance, but itself; no beauty nor good nor power

Whose voice has gone forth, but each survives for the melodist,

When eternity affirms the conceptions of an hour.

The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,

Are music sent up to God by the lover and the bard;

Enough that He heard it once: we shall hear it by and by.

CHAPTER IX.

LOVE.

Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are.

—HENRY VAN DYKE.

What is Love and why is it the chief good but because it is an overpowering enthusiasm? Never self-possessed or prudent, it is all abandonment. He who loves is wise and is becoming wiser.

—RALPH WALDO EMERSON.

LOVE.

I.

LIFE resists all hard and fast definition. To attempt such is a process of self-stultification. Bounds to personality are wholly fictitious. We are the incarnation of particulars. We are the incarnation of universals. Weaponed in faculty, we are for the catholic and the partial. All things may be affirmed of our manifold life, and all things may be denied.

We are participators in the divine; we are capable of the diabolic. We have the thews of an Achilles, we are as inert as jejune babes. We stretch in our better moments an hour to eternity; we degrade in our worser moments eternity into an hour. We are where we act; we act where we are. We overleap space and time; we are shut in temporally and spatially as by prison doors. We are saints; we are sinners. We are sages; we are dullards. We are children of

the day; we are children of the darkness. We are God's helpers; we are God's prime antagonists. In Solomonic speech, "As a man thinketh in his heart, so is he." Momentarily we make of ourselves methods, progressive arrangements, selecting principles, gathering our likes, repelling our dislikes wherever we go.

To ourselves we relate our otherness, whether under the sapphire blue of an Italian sky or amid the irrespirable gases of an East End, London tenement. Pyrrhonism in our meditative moments does not smite us with amazement. In his philosophic inquiry Pyrrho could find no place of mental quietude. In whatever speculative path he followed, he discovered perplexity and doubt. Hence he urged his disciples to find peace of mind by an acquiescence in our enforced ignorance and the holding of our minds in suspense relative to all life. But despite the fact that every man and every thing is the middle point whereof every law of being may be affirmed and denied, life is not fundamentally an unweeded garden possessed only by things rank and gross, "a walking shadow, a poor

player that struts and frets his hour upon the stage, and then is heard no more, a tale told by an idiot full of sound and fury signifying nothing." It is choice, not chaos. It is character, not chattel. It is a growth capable of infinite enlargement. It is a possible soul-grandeur, not a low circumstance. That difficult interpretations of thought and experience abound can not be gainsaid. But that they bulk larger than the dynamic efficiencies of reason, of conscience, of love, of freedom, of culture, and other immanent forces of life can not be affirmed. Greater wisdom is displayed in our belief in God, the Besetting Reality of all life, the Father of mercies, the Divine Reason, the Divine Heart, than in the Blind Will of Schopenhauer, the Insensate Idea of Hegel, the Sublimated Unconscious of Hartmann, the Unknowable God of Herbert Spencer. It is more reasonable for us to commit ourselves to the trustworthiness of our faculties than to be controlled by abnormal manifestation, by anomalous experiences, by passing whimsies. Greater antagonisms exist both for thought and activity if we make of personality the puppet of

whirling atoms, the creation of shifting cloud banks, the psychic manifestation of matter, force, and motion. If Mr. Emerson, the poet philosopher, erred, he erred on virtue's side when he gave to us the ecstatic word: "Every soul is a celestial Venus to every other soul. The heart has its sabbaths and jubilees, in which the world appears as a hymeneal feast and all natural sounds and the circle of seasons are erotic odes and dances. Love is omnipresent in nature as motive and reward." The man of ethical strictures interpreting life as it is in the gilded or ungilded centers of vice may say that some souls are an infernal Diabolus to every other soul, that some hearts have bacchanalian or materialistic revelries in which the world appears as a giddy dance of death, that some natural sounds and circling seasons are veritable Siroccos from Pluto's underworld, and that lust co-exists with love throughout all nature as motive and reward. And if it is wholly rational to appraise life in the light of the gross actual alienated from the ideal, the man of ethical strictures is wholly right. But if we appraise humankind and its practical efficiency in the

light of possible soul-grandeurs rather than in the light of the frequent low circumstance, Mr. Emerson is wholly right. In our sane moments we can not by any logical legerdemain be brought to an assent to Thomson's soulless and sanguinary world in his "City of Dreadful Night:"

"The world rolls round forever like a mill,
It grinds out death and life, and good and ill,
It has no purpose, heart or mind or will,

While air of space and Time's full river flow,
The mill must blindly whirl unresting so.
It may be wearing out, but who can know?

Man might know one thing, were his sight less
dim,
That it whirls not to suit his petty whim,
That it is quite indifferent to him.

Nay, doth it use him harshly, as he saith?
It grinds him some slow years of bitter breath,
Then grinds him back into eternal death."

Within the compass of the immediate actual, Thomson's blind, purposeless, heartless, mindless, will-less world forever rolling, whirling, grinding may find a partial warrant for its being. But within the compass

of the potential it is utterly without repute. It is a logical and ethical truism that personal intelligence, personal will, personal emotion find but partial explanation and but partial expression within the range of the actual. All literature, all science, all government, all religion which makes of the Here and Now the All is utterly unworthy of authority and acceptance. The promises of the soul are innumerable in their fulfillments. Characters uncontainable, flowing, forelooking like unto Adoniram Judson, Florence Nightingale, John Wesley, Gustavus Adolphus, Seventh Earl of Shaftesbury, George Washington, Frances E. Willard, confirm this avowal. Theirs was an ideal benevolence, an ideal conception which transfigured all actual men and things. The Now and Here did not imprison them. The painful kingdoms of time and place, of meat and drink, wherein dwell care, canker, and fear, they metamorphosed into kingdoms of righteousness, peace, and joy. Through the miracle-working of the ideal they invested the possibilities of all men with an immortal hilarity, with a perennial bene-

faction, and inspired the singing of the Muses everywhither.

From the multiplicity of interpretations of love we cull these: "the essence of God," "life's fine center," "worker of no ill," "the synonym of God," "second life growing within the soul," "the fulfilling of the law," "spirit all compact of fire," "God is Love." A veritable enchantment of human life is this refined and rejuvenating passion. It is the true worker of revolutions. It is a divine rage, a divine enthusiasm touching all life to finest issue, extorting the resources and aspirations of individual and community, and effecting a purification of heart and mind foreseen and prepared wholly above their conscious thought and will. It is life's true sovereignty investing all responsive souls with an authority exceeding all titular right, which alone guarantees social permanence and power. The lover is born to victory. In Napoleonic phrase, "He is victory organized." He earns a reward to the senses as truly as to his thought. He is the seer beyond surfaces. He relies on the law of gravity to

place every stone where it is due. He knows that the globe on which he stands is faithful and will carry him securely through the celestial spaces regardless of all anxiety or submission. In a word, the lover is God's child, God's man, God's helper. His inquiry is: "Shall not my heart, which has received so much, trust the Power by which it lives? May it not quit other leadings and listen to the Soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past?"

II.

Love is not a hood, but an eye water, a collyrium, a purger of visual impurities, an extender of mental and moral range. An inaptness is the Shakesperean word: "Love is blind;" "Love is a smoke made with the fume of sighs;" . . .

"Love is full of unbecoming strains;
All wanton as a child, skipping and vain;
Formed by the eye and therefore like the eye,
Full of stray shapes, of habits, and of forms,
Varying in subjects as the eye doth roll
To every varied object in his glance."

The lover is the seer of visions, the dreamer of dreams, the possessor of the spirit of prophecy. He pierces every custom and circumstance, and makes of himself the champion of all truth, of all beauty, of all goodness. This he does at the peril of being designated chimerical and fatuous by the man of the moment. But the lover is not a moment man. He is the man of the centuries, of the millennia, of the eternities. He does not permit the moments to usurp the hours, the hours to usurp the days, the days the years. He lives, he moves, he has his being in the light of universals. He does not see life as a series primarily of differentiated particulars, but as an inviolable unit. He is not blinded by the parley of the market, the controversy of the Congress, the debate of the schools, the gossip of the streets. He stands for the realization of the common good, for the understanding of all life from the divine angle of vision, for the integration of God in man, of man in God. He is the remover of all impedimenta that block the way of culture, of reform. He is a believer in conservatism, but not the lock and bolt sys-

tem. His visions, his dreams, his prophetic spirit, his mental and moral range find validity in his open-mindedness, in his throwing of himself on the side of weakness, of youth, of hope, of expansion. Fourier, the French social reformer, had one redeeming feature in his otherwise chimerical system. In his Utopia he provided a Sacred Band, whose duty it was to perform all menial service omitted by others. This Sacred Band could not have been other than lovers, dreamers of dreams, seers of visions. For love sees in all service rightfully performed a high-souled dignity, a universal efficiency.

The lover sees in mind and heart the displacement of physical force. In them he perceives the real agents of the world, and in the efficiency of their functions he discovers the accomplishment of the whole will of God. Love looks to the Cause, to the Life. It proceeds from within outward. It is the true science. It espies no ultimate in masses of matter, in imponderable forces, in impersonal laws. Lovers have never been deifiers of the impersonal, of the material. As philanthropists, as reformers, as humanitarians they

have not subscribed to a physiological psychology. They have not sought to mount by successive steps through physical science to living souls. They have not assigned the high function to matter and attraction of producing Cromwell's conscience, Socrates' sagacity, Mozart's sonatas. To personality they have given premiership, and what of matter, of attraction, of repulsion, of forces chemical, forces mechanical and otherwise are existent and operative are but personal data, necessary affirmations of the thinking subject, energies of the determining, acting self.

III.

Lovers are the true nobility of all lands. So much love as a man hath, so much life hath he. In the sublimest flights and expansions of the soul love is never surmounted nor outgrown. It is the foundation and summit of all society. It successively creates all forms of worship and of culture. All votaries of sensuality, of superstition are not life-possessors, and therefore not life-givers. The emphasis of the heart, the vision of the

moral sentiment, the energy of piety find place and power in and through the lover.

Love is God and man in felicitous coalition. Hence the lover is strong by the whole strength of nature. He is a seeker of good ends. His presence makes all latitudes sublime and gives reality to the song of the stars. The universe is made safe and habitable by love, and not by science or by power. As "life's fine center," as "spirit all compact of fire," as "the essence of God," love is everywhere efficient. It concentrates and diffuses itself in ray of star, in wavelet of pool, in petal of flower, in each pure sense and thought. It suffers not itself to be baffled or balked. It is in conspiracy with matter as truly as with mind. It is not the prisoner of the yesterday nor of the morrow. Its efficiency is a perennial now. Possessors of this dynamic of life find auxiliaries in channels near and channels remote. Theirs is a power to charm, a power to command. Through the virtue of love all life is instantly ennobled. In the negation of love all life is instantly contracted. Love makes all things and thoughts alive and significant.

Through its genius nature grows conscious. Life becomes articulate and creative. Love is acquaintance with all excellences in all realms. It is the quick apprehension of all nobilities of spirit. It is the speedy ascent from man to God. It is a making of all finite souls the ladder whereon we reach the Infinite Soul. It is a rejection of that subterranean prudence which would repudiate the possible man because of the crassitudes of the actual man. Love aspires to vast and universal aims. It finds no fortune nor felicity in detachment, in division, in defect, in disproportion. It craves a perfect beauty, an all-inclusive benefit. It champions that high, progressive, idealizing instinct which would make impossible a backward step from the higher to the lower relations of life. Its slogan is, *Excelsior!* To every atom throughout all nature it would add a new value and transmute every web of relation into a golden ray.

“The lover,” writes a New England essayist, “makes possible the impossible. He is at once the one remedy for all ills, the panacea of nature. One day all men will be

lovers, and every calamity will be dissolved in the universal sunshine."

An Arabian poet thus phrases the lover:

"Sunshine was he
In the winter day,
And in the midsummer,
Coolness and shade."

And in his "Two Gentlemen of Verona" Shakespeare writes:

"O gentle Proteus, love 's a mighty lord
And hath so humbled me, as I confess:
There is no woe to his correction,
Nor to his service no such joy on earth!"

We should cease our concessions to a false nobility. Lineage and titles, decorations and preferments, wealth and culture do not in themselves make rich hearts. And without rich hearts all things else are ugly beggars. Kings and princes, hierarchs and savants, if not lovers, are but passing ceremonies, abnormal excrescences, monstrous pericarps, developed at the expense of higher functions. The Henrys, the Edwards of England, the Williams of Germany, the Napoleons of France, the Presidents of America, the popes

of Rome, the prelates of Protestantism, the sages of all lands, the successors of Cræsus in all parallels are fables agreed upon, rather than psychical facts, only as they incarnate and perpetuate love, "life's fine center," "the essence of God." If we of this immediate hour are not blood-and-bone, heart-and-head avowals of love, then are we fops solemn or audacious, glutters of an innocent space with a poverty-smitten property.

The destiny of organized nature is amelioration. The lover, the true nobleman, is the achiever of this destiny. His name suggests joy and emancipation to the heart of men. He is wise without emphasis or assertion. He beholds in his fellows his counselors. He is strong, without an offensive egotism. He beholds in his fellows his helpers. As natural law lifts Colorado and Pennsylvania plateaus into mountain slopes with no greater discoverable effort than that employed in the floating of cloud banks through the upper air, similarly the lover, through his union with all destiny, performs all service with equal ease and merit. He is the tamer of chaos, the multiplier of the germs of love and bene-

fit. All opaque being, all secondary cause he makes transparent through his union with God, the First Cause.

IV.

Love is the inspirer of mental conquest. "To know a thing," writes Carlyle, "that is, to know it truly, a man must first love the thing, sympathize with it; that is, be virtuously related to it. If he have not the justice to put down his own selfishness, the courage to stand by the dangerous true at every turn, how shall he know? Nature with her truth remains to the bad, to the selfish, and the pusillanimous forever a sealed book; what such can know of Nature is mean, superficial, small, for the uses of the day merely. But does not the very fox know something of Nature? Exactly so; he knows where the geese lodge."

The interpretation of God's world is the work of sympathetic genius, of virtuous endeavor. No fact is more palpable in all history than the frustrations of unsympathetic thought, of degenerate energy. Our inspirations must come from the best of life. Our

powers must be under the dominance of love, the universal faculty. Lowell sang truly:

“All things below, all things above
Are open to the eyes of Love;
Of Knowledge, Love is master-key.”

The enactment of our holiest passion, of our purest insight is the only way into nature. The arrest and fixation of volatile and ethereal currents, the diffusion of adamant and steel, the absorption of light and electric energy is not accomplished through a knowledge groveling and pernicious, but through a truth that is always holy, through a holiness that is always wise. “To understand the Intelligible,” said Zoroaster, “you must bring a pure and inquiring eye. You will understand it only with the flower of the mind. Things divine are not attainable by mortals who understand only sensual things.” It is the infinite intent that every separate soul should translate the world into universal speech. This universal speech we denominate art, science, commercialism, industry, government, education, religion. In the ordering of His world God made all things and thoughts

social and intrusive. No adamantine fixedness intervenes between thought and thing, between spheres subjective and spheres social. To penetrate and overflow the nature of the other is the reciprocal animus of star and stone, of sea and sky, of bird and beast, of fruit and flower, of gravity and goodness, of character and chemistry. Ever they woo and court. Their habitats are abodes of lovers. Isolation makes Neptune and Venus, carbon and phosphorus, cardinal grosbeaks and vireos, Europeans and Asiatics discontented and insatiable. They yearn for the celebration of hymeneal bonds. Hence John and Sebastian Cabot, Sir Francis Drake, Christopher Columbus wedded themselves to the deep and dark-blue ocean, "the glorious mirror where the Almighty's form glasses itself in tempests" and new worlds sprang into being. Alexander Von Humboldt, Henry Thoreau, James Audubon, John Burroughs chanted the epithalamium in unison with cawing crows and kites, with nightingales and wrens, with hermit thrush, with oriole, and transformed the feathery denizens of the

air into melodious interpreters of human thought.

Assimilation is the divinely ordained order of all nature. We take up into our thought, into our affection the entire genius of nature, else it remains to us a creative blank. Kant spoke a luminous truth when he said, "We create our world." This creation first and last is the work of sympathetic thinking, of virtuous relatedness. It is the wise use of every constant in the mental equation. It is the pure application of the principles which regulate our thought-world. The loveless mind, the profligate mind holds in disregard this wise use, this pure application of thought-principles, this sympathetic and virtuous creation. The universe resents all sensual approach. It has for us no cup of enchantment, no ecstatic word, no dynamic efficiency if we so approach it. It is by piety, by veneration, by chastened love that we command and appropriate the worlds within and the worlds without. Love is the divine impulse which shatters upon the instant the thick or thin rind of the finite. Before souls

of the virtuous, lovable, sensitive quality of Archimedes, Bernard Palissy, Joshua Reynolds, Alexander Winchell, Samuel Morse, John Hampden, Jerome of Prague finite antagonisms could not stand. All things and all thoughts, all men and all measures yielded to the infusion of their subtle powers, to the appulses of their pure nature. Upon their advent every temple door, whether of fire or of feeling, of wind or of word, of conscience or of cohesion opened wide. Such souls are inlets into and outlets from the depths of reason. Finite embodiments they are of God, the Supreme Wisdom, the Supreme Power, the Supreme Emotion. They not only write, but plow themselves into the world's all-comprehensive history.

The lover is the mind's champion. He is not guided by fickle fashion, nor commanded by petty profit. He is the world's true seer, and therefore its true sayer. His thought is within him and upon him, and it must out. It was the lovable nature of Linnæus that made to his generation the study of botany a surpassing allurements. It was the spiritual serenity and high-souledness of Sir Hum-

phrey Davy which made of chemistry a perennial fascination to his century. Wherever the Earl of Chatham or Alexander Hamilton sat was the head of the world's political table. Wherever John Wesley or Theodore Cuyler appeared the states of human thought were altered. These men created new atmospheres, new intentions, and gave being then and now to noblest achievement. To inferior souls the world is a porphyritic hardness. To lovers it is plastic clay awaiting their form and seal. The lover is the world's eye. Through him is discerned the proper and permanent functions of thought and activity. All deficiencies in love are marked by an unvarying tendency to barbarism, by a prevalence of unspeakable vulgarity, by the sinking of the man in the beast. Intellect without the saving quality of love is as savorless salt. The Greeks of the Golden Age, the period of Pericles, were not lovers, and therefore did not discern the proper and permanent functions of thought and life. In the contumely heaped by them upon the artisan, the soldier, the slave, and upon all womankind was the announcement of their

fractional character. In the realm of the purest passion they were strangers and foreigners.

Love represents performance in lieu of pretension. It avows the majesty of life to be in work, not in word. It is the exponent of the doctrine of Use. It declares that no thing or thought is good only so far as it serves. Nature, it affirms, finds its warrant only in benefaction. Such an interpretation of life gives premiership to spirit. It relaxes the despotism of the senses in the phenomenal world and shows us nature aloof, nature afloat, awaiting the impact of our thought and will. In the lover is found the knitting and contexture of universal life. He is God's organic agent provided and prepared from of old and from everlasting. In his eye is the faculty of seeing, in his ear the faculty of hearing, in his tongue the faculty of reporting. In adversity no less than in prosperity, in gloom no less than in gleam, he finds a wealth of material. From rage and pain he draws a rental. His failures are the preparation of his victories. To him no thing is indescribable. To him no thought is alien

to expression. He is nature's self-registration, and the record is exceedingly alive. He is the one man in every community with adequate powers of description. It is he, and he alone, who holds up each object of monomania in its right relations. His genius of interpretation has its genesis in his sympathy, in his unselfishness, in his purity. The lover sees that all speculation and all practice must be either mutually helpful or mutually destructive. All great action, he cordially avers, must issue from spirit. It must be surcharged with energies mental and moral. All great thought, he likewise avers, must realize itself in experience, else it is the figment of figments. "The measure of action," remarks a discerning critic, "is the sentiment from which it proceeds. The greatest action may easily be one of the most private circumstances." With equal appositeness it may be affirmed the worth of all sentiment is measurable in its application to our manifold life.

Jesus was the world's greatest Lover. He was the world's greatest Thinker. His assumptions concerning God, concerning man, concerning the world as a system of objective

experience admit of no theoretical or practical refutation. Such a claim can not be made for the postulates of the greatest of the ancients or the moderns. Jesus approached all being with reverential feet, with holy hands, with loving heart. His conception of all activity rooted itself in the profoundest sentiment. His every sentiment concreted itself as organic beneficence. He knew no legitimate activity that was of infinitesimal remove from thought or feeling. He knew no thought or feeling that was alien to legitimate activity. He approached all life, as Carlyle would affirm, lovingly, sympathetically, with virtuous kinship. To employ Zoroaster's word, He sought "to understand the Intelligible with the flower of His mind; He brought to it a pure and inquiring eye." The greatest of the Greeks, Plato and Aristotle, voiced the reigning philosophy of their age when they avowed, "All emotion is a disease, and should be eradicated;" while Epictetus and Seneca, among the most renowned of the Stoics, voiced all Stoicism in the dictum, "To feel pain or griefs for the misfortunes of

others is a weakness unworthy of the sage." These philosophers made of life a cold intellectualism, not a complete and cordial personality. Their inability to dominate the world in which they found themselves is known and read of all men. Jesus made of His thought a universal sympathy, a cordial emotion, and His ability to dominate the manifold world is known and read of all men. Science, art, literature, industry, government, religion do not find in Plato, Aristotle, Epicuretus, Seneca, or other illustrious Greeks and Romans their inaugurator and rejuvenator. But their inauguration and perpetuity they do discover in the thought and ministry of Jesus Christ. Christian civilization is science, art, letters, politics, industry in highest efficiency. Jesus has not merely written His name into history: He has plowed it literally and dynamically everywhither into the activity of brain, of heart, of hand. He is pre-eminently the loving Thinker, the thoughtful Lover. Thus He differentiates Himself from the most notable of all sages and from the most sincere of all saints.

V.

Love is the inspiration to all moral conquest. The Kingdom of God finds its *summum bonum* in love. Jesus made all law and all prophecy to find their consistency in and through love. The impertinent formalist who sought to palliate his own moral and spiritual barrenness by committing Jesus to a mere verbalism in the inquiry, "Master, which is the great commandment in the law?" found himself hoisted by his own petard in Jesus' reply, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind;" . . . "Thou shalt love thy neighbor as thyself."

As a luminous word, which would make superfluous all controversy as to the relation of law and prophecy to these two commandments, Jesus added, "On these two commandments hang all the law and the prophets." The practical paraphrase of Jesus' saying would measurably be: All law and all prophecy are abstractions divorced from a personal love to God and man; it is personal love which makes law and prophecy real; it is personal love which gives them

fullness of life; it is personal love surcharging them which gives them practical efficiency.

The Christian religion has borne a grievous burden in the days ago through the emphasis which has been put on mere verbal manipulation. Inquisitors after the fashion of Innocent III, John Calvin, Cotton Mather, Leo X, Charles IX have insisted on the pious enunciation of words, words, words. Signatures to creedal statement had a larger place in their thought than the incarnation of love to God and man. And Protestantism of these latter days is not wholly free from word emphasis. The heretic of to-day is, in the thought of a great multitude, he who dissents from creed, and not he who repudiates the spirit and practice of love. Jesus' character and conduct have not yet come to the plentitude of their power. In these avowals His personality and power find large interpretation: "The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many;" "I am the Good Shepherd . . . I lay down My life for the sheep;" "If a man love Me, he will keep My words; and My Father will love him,

and we will come unto Him and make our abode with Him;" "He that loveth Me not, keepeth not My sayings;" "By this shall all men know that ye are My disciples if ye have love one to another." The Pauline appreciation of love is unparagoned in the world's literature. It is accepted as a fundamental postulate in all sane ethics. Making known in chapter thirteen of his first letter to the Corinthian Church his apprehension of a living discipleship of Jesus Christ, he averred in substance: The function of apostle, of prophet, of teacher, of miracle-worker, of bishop, of deacon, of elder, of interpreter of tongues is good, but the more excellent function is that of lover. Love, he protests, is patience, is kindness, is good will, is humility, is faith, is endurance, is optimism, is never-failing wisdom. It abides while all things else vanish away. It is the child, he asserts, who clings to the perishing function of apostle, of prophet, of miracle-worker, of bishop, of elder, of deacon, of interpreter of tongues. It is the man who subordinates them. It is the non-reflective mind, he declares, which emphasizes fictitious value. It

is the reflective mind which emphasizes love, the moral constant. The conception of this apostle to the Gentile world is in strict coincidence with all ethical inquiry, with all ethical experience. It is the absence of love which debars God from the human heart, from the social commonwealth. It is the absence of love which chills, like the cutting blast of the east wind, every man everywhere. It is the presence of love which bathes with genial warmth, like a fine ether, the whole human family. The sweetnesses of life, life's cordial exhilarations, are found in the fine inward and outward irradiations of the loving heart. And these same fine irradiations are the rebuke of all sensuality of soul, of all crudeness of conduct. Love, the essence of God, does not disclose itself, nor does it make itself efficient in cheap sentimentality, in moral levity, in the spirit of rashness. It discloses and makes itself efficient in the total worth of the individual man, in the total worth of humanity. It is an emotional quackery which connives at conscious wrongdoing, at fractional interpretations of life, at the practice of an impersonal philosophy. In

God all life, whether sanely or insanelly expressed, is metaphysically founded; but the freedom of finite personality, if perversely directed, is the ethical repudiation of God. Metaphysically no man can remove himself from the Infinite Presence and Power. Ethically it is within finite ability. The How of such a procedure is quite beyond all logical determination. Life alone, intensively and extensively lived, gives but a partial explanation. This finite freedom, however, invests with transcendent worth all wise living and makes unspeakably terrible all unwise living. It is freedom, and freedom only, which establishes values in the moral and spiritual spheres. It is freedom which makes choice, and it is choice which makes character. Hence love comes to itself, finds its true and high function in the total worth of the individual, in the total worth of the social body. The fractionist, which is but another term for corruptionist, seeking the sensual sweets with no regard for the moral fair, desecrates the mermaid's head, but not the dragon's tail. He lays the flattering unction to himself that he can cut off that which he would have from

that which he would not have. Such an essay of wit does not suggest itself to him as lunacy all compact. Augustine in his "Confessions" affirms a true ethical judgment: "How secret art Thou who dwellest in the highest heavens in silence, O Thou only great God, sprinkling with an unwearied providence certain penal blindnesses upon such as have unbridled desires!" With the emphasis of terror love exclaims: "The soul that sinneth, it shall die;" "To be carnally minded is death;" "He that soweth to his flesh shall of the flesh reap corruption;" "The wages of sin is death." With the emphasis of infinite tenderness love exclaims: "He that soweth to the Spirit shall of the Spirit reap life everlasting;" "Blessed are the pure in heart, for they shall see God!" "Blessed are they which do hunger and thirst after righteousness, for they shall be filled!" "To be spiritually minded is life and peace." Prophets and apostles, philanthropists, and all workers of good discern in life a wholeness. Against moral and spiritual dissipation they protest. They affirm a causal and circumstantial benefit to all personal integrity. They affirm

a causal and circumstantial bane to all personal folly. Jesus in His ministry appealed to the whole man. He did not fractionalize personality. He sought to evoke all thought, all volition, all emotion. He allowed no man to become His disciple who would give first place in his thought or service to self-indulgence, to self-interest. His unvarying condition of discipleship was: "If any man will come after Me, let him deny himself, take up his cross, and follow Me;" "If any man come to Me and hate (subordinate) not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he can not be My disciple." Love as incarnated in Jesus Christ is the whole giving of one's self. It is the utter absence of detachment, of division. It is the dedication of all ingenuity to the furtherance of all good. Paul expressed this dedication in his Philippian epistle: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the

loss of all things, and do count but refuse that I may win Christ.”

The Incarnate Christ is for all men a total personal worth. Above all characters of history He is the completion of life. The apostolic affirmation, “Ye are complete in Him,” is the invincible word of all individual and social attainment. He is our exemplar in the total devotion of one’s power to the will of God. He is our exemplar in the total expenditure of one’s self in behalf of whatsoever things are true, honest, just, pure, lovely, and of good report. If we would really live we must reproduce the mind and ministry of the Son of God. Our acceptance with God, our rejection by Him, is conditioned upon our attitude toward life as it is revealed in Jesus Christ. Lovers we are if we reincarnate Him who “spoke as never man spake,” who “came not to be ministered unto, but to minister,” “who went about doing good.”

Perverters we are of the significance of life, corrupters we are of the sources and streams of life if we do not reincarnate the Only Begotten Son of God.

VI.

“The moment we indulge our affections the earth is metamorphosed: there is no winter and no night; all tragedies, all ennuis vanish,” writes a wise latter-day lover. It is love which bids vulgarity, ignorance, misapprehension, depression, defects avaunt. A new order is established under the dominance of love. Heart-throbbings hitherto unknown, soul communications which literally relume the world, troops of gentle thoughts invested with chosen words, deeds of beautiful face and enduring figure are the sole creations of love. Love conceives magnificently of itself. It is conscious of a universal success even though bought by uniform particular failures. Compared with love, all other forces of life are shadows. It must be the soul of faith, of reason, of modesty, of freedom, of prayer, of work, else they are not.

All thought-process and product is an Egyptian skull at life’s banquet if love’s presence and potency is not regnant.

Love hastens not to short and poor conclusions. Its laws are great, austere, eternal, of one web with the thought and purpose

of God. It does not approach life with adulterate passion. It hurries not to suck a sudden sweetness. It respects the divine affinities of virtue. It interprets life as a noble depth, a noble height. It has high regard for the working of that law which consumes a million years in the hardening of a ruby. It would not make the mind, the will, the heart of God prisoners of Greek Olympiads, of Roman calendars. Nor would it imprison the possibilities and achievements of human personality within the limitations of an Alexandrian empire, a Jewish monarchy, a Teutonic civilization. It respects the day only in the light of the centuries and the millennia. It respects the centuries and the millennia only in the light of the Eternal Now. Love adopts Augustine's expressive figure, "The nature of God is a circle whose center is everywhere and whose circumference is nowhere." It descries all thought and experience as an apprenticeship to ever-expanding, ever-perpetuating truth. The world is God's world, is love's avowal. As such a world there is no end to personal possibility, to personal performance. Every end is indeed a

new beginning. Upon every mid-noon a new dawn arises, and under every deep a lower deep opens. Love denies the stability and the secular nature of things material. It sees in them primarily and ultimately a supersensual utility, a supersensual beauty. And this vision is the true metamorphosis of life. It is thing dominating thought, it is the present dominating the past and the future, it is space as a boundary line to moral and spiritual power which awes the man and loosens the beast. The lover is the animated protest against any particular, any generalization, any practice which would degrade the personal and exalt the impersonal.

All persistent folly, all destructive indulgence, all subtle and open antagonisms toward God and the order of life find their summary in a repudiation of love.

Jesus in His reply to the Jewish legalist comprehended all life in love toward God and toward our fellows. This comprehension found flesh and blood outline in Himself. His life was wholly under the dominance of love. His throbbings of heart, His soulful communications, His troops of gentle thoughts

clothed in chosen words, His deeds of beautiful face, of enduring figure affirmed the creative power of love. He conceived magnificently of Himself because He loved magnificently. He knew no termini in His heart's range. Intent upon His Father's will, intent upon the most magnanimous of service toward His brother-men, He perceived a universal success to His ministry despite apparent particular failures. He did not interpret life as an immediate, poverty-smitten conclusion. His life-passion was transcendently pure. Virtue as a divine affinity, having the profoundest of depths, the most exalted of heights, He sacredly respected. Within the compass of Greek Olympiads, Jewish feasts, Roman calendars, Alexandrian empires, Teutonic civilizations He did not confine the efficiency of His Father's wisdom, of His Father's will, of His Father's heart.

With the purity, the exquisite keenness of His insight, Jesus could say, above all others,

“I know
How far high failure overleaps the bounds
Of low successes.”

He used the day in its relatedness to all days. He saw no fixtures in nature. In His eye the universe was fluid and volatile. It had nothing of stability nor of secularity in it. It was under the rulership of personal power. Indeed, it was personal power in projection. His miracle-working was extraordinary evidence to the stupid multitude of what God manifest in the flesh could bring to pass. This multitude which afflicted Judea, Samaria, and Galilee in the centuries ago has unfortunately perpetuated itself through the centuries succeeding. The low-browed intelligence of that day and this, and the still lower-browed conscience, exclaim, "Master, we would see a sign from Thee."

Personality dominant in the world of matter and of physical force Jesus demonstrated to the eye of the curious. To the eye of the thoughtful, aspiring, serviceable man the world of matter and of physical force are the phenomena of God, the Infinite Personality, and of man, the finite personality, working in conjunction with God. Beyond the phenomenal, seas, stones, winds, sunbeams, cities, phonographs, locomotives, books,

paintings have no stability, no purpose, indeed, no existence.

As a miracle-worker Jesus proved to the stupid starers that sea and land revolved around the axis of His thought; that in His hand He tossed creation as a bauble; that all material things and energies had no office save the embodiment of His uppermost thought, the execution of His immediate will.

No less of astonishment, however, possesses the devout soul, that a man should hear with ears as without ears, that he should feel with fingers as without fingers, that he should smell with a nose as without a nose. Emerson in his essay, "New England Reformers," wisely observes: "It is so wonderful to our neurologists that a man can see without his eyes that it does not occur to them that it is just as wonderful that he should see with them. This is ever the difference between the wise and the unwise: the latter wonders at what is unusual, the wise man wonders at the usual." Jesus is to us the proof that the lover not only commands thought, but likewise things. He is the true Conqueror. He alone has the power to inte-

grate thought, to integrate feeling, to integrate will. He is the holder of property to which warranty deeds give no title. He is the true adjustment of inward and outward senses. He is the poet plus the sayer. He is the philosopher plus the doer. He is the commander who unrolls the map of the world and then proceeds to the work of conquest.

Napoleon spoke an immortal sentence when he said, concerning Jesus: "I think I understand somewhat of human nature, and I say to you that Alexander, Cæsar, and Charlemagne were men and I am a man, but not one is like Jesus Christ. He was more than a man. Alexander, Cæsar, Charlemagne and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him." The inherent dignity of manhood was aroused to a self-consciousness through the character and the conduct of the Son of God.

In Him there was no ebbing of the soul. He was perpetual fullness. In the worth of finite personality He affirmed potentialities

of which neither Jew, Greek, nor Roman remotely dreamed. The rabbis said, "A single Israelite is of more worth in the sight of God than all the nations of the world." In the mind of the Greek, humanity as a word was unknown. All races other than Greek were despised as barbarians. Socrates expressed the feeling of his countrymen in his thanksgiving to the gods that he was a Greek, and not a barbarian. To the Roman all men without his boundary line were slaves and wholly unworthy of freedom. Jesus antagonized these social classifications. They had proven themselves to be saviors of death unto death. And He swept them from the thought and the practice of men as by the fury of an on-rushing flood. No man to-day in our thought has a monopoly on the Kingdom of God. No man is stigmatized racially in the light of his latent nature as a barbarian. The inferior peoples of the earth are not regarded as subjects for exploitation. Brotherhood is our conception of life to-day. The backward peoples of the globe are our brothers laboring under a great burden. Our work is to help them to better thoughts, to purer feelings,

to nobler deeds. And this transformation has been wrought through Jesus Christ, the Power and Wisdom of God, the Friend who loveth at all times, the Brother born for adversity, the One altogether lovely, God manifest in the flesh.

CHAPTER X.
EPILOGUE.

The Word was made flesh and dwelt among us
(and we beheld His glory, the glory as of the Only
Begotten of the Father), full of grace and truth.

—JOHN, THE EVANGELIST.

Behold Him now where He comes!
Not the Christ of our subtle creeds,
But the Light of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The Brother of want and blame,
The Lover of women and men,
With a love that puts to shame
All passions of mortal ken.

—RICHARD WATSON GILDER.

EPILOGUE.

I.

THE mental and spiritual acumen of Bishop Phillips Brooks commends itself in this profoundly wise word: "I believe in God; I believe in God with all my soul, because this world is inexplicable without Him and explicable with Him; and it was Jesus Christ that showed me that this world demanded God and was inexplicable without Him." In and through Jesus Christ have come conceptions of God and of the world which have wholly transformed the world's thinking. No possible speculative effort could reinstate the fundamental postulates of Plato, of Aristotle, of Pythagoras, of Democritus, of Epicurus, of Heraclitus. And a similar futility would attend the effort to make the philosophies of the Nominalists, the Realists, the Sensationalists, the Pantheists, the Materialists stand and go. As systems of thought they are not workable. They admit of no

translation in the practical world. They leave us invariably in the world of abstraction. And as abstractions they cancel themselves. The affirmation of the Apostle Paul, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth," is an invincible affirmation. It is the word of the Kingdom of God practically proving itself; it is the word of personal philosophy in every-day realization.

Jesus Christ is the perfected expression of intelligent piety. He is the perfected expression of pious intelligence. To Him life was a perennial and all-inclusive sanctity. His pre-eminent work among men was to establish uprightness in all realms of being. He drew no line of division between eating in the house of Zacchæus the publican and preaching His matchless Sermon on the Mount. His intent was the same, regardless of His diverse endeavors; namely, the doing of His Father's will upon the earth. He preached His Sermon on the Mount that He might win men to righteousness. He went to the home of Zacchæus and dined with him

that He might win this chief of public plunderers to righteousness.

Jesus effected in Himself the indissoluble union of intellectual power and fathomless feeling. He was devoted to truth; He was devoted to reality. He respected to the last syllable of respect inquiries for truth. He was Himself the Light of the world, and He asked no man to grope in mental darkness. He respected to the uttermost all sane forms and sane expressions of government, of science, of art, of industry. He does not at any period of His career appear in the rôle of an abstractionist, an iconoclast. He was sanity incarnate. As such He is indeed the veritable Wisdom and Power of God.

Christianity invites the most searching criticism. It is not the creature of fear. A masterful mind was that of Saul of Tarsus. His distinctions in the realms of ethics, metaphysics, logic, epistemology, theism command regard of the highest quality. No critic, whether philosophical, historical, political, has inveighed against the conclusions of the converted Saul with any degree of success.

With his mind of utmost daring Paul tested vigorously the postulates and implications of the Christian faith. He was not a blind believer. He sought rootage for his mind and heart. He insisted upon straight paths for his feet. For the employment of his hand he demanded a worthy pursuit. Did he find an answer to his queries? Did he find a service worthy of his powers? We let him answer: "The gift of God is eternal life through Jesus Christ our Lord;" "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord;" . . . "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit;" "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord;" "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief;"

“I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day;” “Christ in you, the hope of glory; whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to His working, which worketh in me mightily;” “What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ.”

Saul of Tarsus, unrenewed in spirit, persecuting all who were of the Christian way, was indeed in Shakespeare’s speech concerning Shylock:

“A stony adversary, an inhuman wretch
Incapable of pity, void and empty
From any dram of mercy.”

But Saul of Tarsus renewed in spirit through his living contact with Jesus Christ, was a

“high nature amorous of the good, but touched with no ascetic gloom,” a—

“Seraphic intellect and force
To seize and throw the doubts of man;
Impassioned logic which outran
The hearer in its fiery course.”

II.

In the presence of Jesus Christ we can not be other than deferential. He commends our homage, our love, our service. In His presence we uncover our thoughts, our volitions, our affections. Charles Lamb spoke incontrovertibly when he said, “If Shakespeare or Dante or Homer should appear in the company of the wise and the good, a sense of the proper would demand that the company rise; but if Jesus Christ should appear in such a company, a sense of the proper would demand that they kneel.” Christianity invites the presentation of all fact, the use of all experiment. Dogmatic assertions and conclusions are words idly spent. If Jesus Christ can not establish Himself as the completion of all sane thought, as the wholeness of all rational and moral endeavor, then is His mis-

sion among men *the* imposition of impositions.

The Christian thinker beclouds the Christian faith when he insists upon his Master being exempt from honest inquiry, from rational experiment. For our Lord Himself life was potentially, if not actually, good in all of its ramifications. He is indeed "the Master Light of all our seeing." He leads our thought, our aspirations, our expectations captive. The best of the world's thinking, the most far-reaching, the most beneficent of the world's doing, if traced to their true source, ultimate in Jesus Christ. The parables of Jesus portraying the Divine Fatherhood smite the world into silence. We can conceive of no love comparable in any sense whatsoever to the love of God as taught by Jesus. As Dr. George A. Gordon writes in his "Ultimate Conceptions of Faith:" "God, as Jesus thought of Him, is a being of overwhelming beauty. There is no image anywhere for this splendor of the mind of Christ. Nothing in the extant intellectual or spiritual possessions of mankind can match the idea of the God and Father of Jesus

Christ. Probably the best of that thought is still beyond the deepest and most sympathetic study. One can only dream of what it would be to entertain Christ's vision of the Infinite. . . . Beyond the teaching of Jesus thought can not go. A God better than the Father of Christ is for man inconceivable."

Fatherhood, whether in America, in Europe, in Asia, in Africa, henceforth finds its meaning and its practical being in the uttered and exemplified revelation which Jesus has given to us of the Divine Paternity. The word and the work of Jesus in the presentation of human brotherhood, the corollary of the Divine Fatherhood, have given to all men and their interrelationship a significance and a possibility that can not achieve anything else but the establishment of the Kingdom of God, the reign of love, of righteousness, of truth upon the face of the earth. Men must be brothers to each other, since Jesus has demonstrated in Himself the beauty and the beneficence of brotherhood.

The spirit of Cain, of Ishmael, of the Greek aristocrat, of the Roman patrician, of the Jewish Pharisee has suffered an eternal

outlawry through Jesus Christ, the Friend who loveth at all times, the Brother born for adversity. A diviner interpretation of human existence and its interrelationships than that taught and embodied in the Son of God is unimaginable. These marvelous and matchless portrayals of God and man which Jesus set forth have through their excess of light revealed all moral order outside of Christianity to be a veritable chaos, without form and void. The only savor of life unto life, the only wandering beam of light to be found in heathen religions, in heathen philosophies, are but the most partial embodiments, the most faint of reflections of the truth as it is in Jesus.

The worth of God for man, of man for God, are to be found in the Christian religion, and not elsewhere. The pathos of human experience is visible in immeasurable depths, in endless lengths in the pre-Christian periods of Greek and Roman history, in the individual and social life of present-day heathen civilizations. The vision and the service that mean life for mankind are limited to Christendom. The discovery of ourselves, the un-

derstanding of ourselves, the efficiency of ourselves are seen and appraised only in the luminous atmosphere of Jesus Christ. To withdraw from the highest endeavors of mankind the influence of the gospel would be at one stride the coming of the dark, the indulgence of an unremitting sorrow, the giving way to all the pangs and fury of despair. It is in America, in Europe, in Asia, and elsewhere in strict proportion to our acceptance of the Christian faith that the magnitude, the value of the individual soul, of the family, of society are realized and rightly esteemed. This realization, this estimate, remakes the world. It is our personal and collective salvation. Wherever Jesus Christ finds entrance all human interests flourish. Men see the worth and joy of living through Him. They lend themselves to the utmost of activity in every sphere of being because of His activity. In Him they see life to be an action, not an inaction. Jesus the Worker sanctified all legitimate effort toward the conquest of life in its manifoldness, in the word: "My Father worketh hitherto, and I work;" "I must work the works of Him that sent

Me, while it is day; the night cometh, when no man can work.”

Thomas Carlyle gave voice in elaborate sentence to Jesus' word when he wrote: “Work is of a religious nature: work is of a brave nature; which it is the aim of all religion to be. All work of man is as the swimmer's; a waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him, bears him as its conqueror along.”

“It is so,” says Goethe, “with all things that man undertakes in this world.”

All philosophy that interprets man as a determined rather than a determining creature finds its practical otherness in the putrefaction of the Roman Empire, in the sanguinary thirst of the French Jacobins, in the moribund civilization of Turkey, of China, of India.

Haeckel in his “The Wonders of Life” appropriately emphasizes the materialistic, necessitated order of life in the gruesome assertion: “A man has an unquestionable

right to put an end to his sufferings by death. Nay, we have a moral right to kill not only ourselves, but other people. We shoot or poison a faithful dog who has grown too old for comfortable life, and why should we not, on the same principles, shoot or poison our friends whose sufferings should be ended?" Jesus did not put the life of humanity on the basis of mere physical power. He declared always the supremacy of the spirit. He always declared the subordination of the flesh. His appreciation of the body was conditioned on its subjection to the spirit. Hence He called men to a purity of heart which should see God, to a hunger and thirst after righteousness which only God can satisfy, to a willing and loving service in behalf of their fellow-men. This calling is the highest involvement of freedom. It is man ascending through his power of choice to a participation in the Infinite nature; it is man becoming through his power of choice the reproduction of the Infinite love and helpfulness throughout the earth. And this highest of freedom He affirmed was found in Himself. "If the Son shall make you free, ye shall be free in-

deed," are His words. This claim was not a figment. Human slavery, political and social, the heavy hand of needless want, corruption like a merciless despot enslaving the race have disappeared upon the entrance of Jesus Christ. He has been the Liberator who has in deed and in truth opened the prison doors for humankind. These prison doors, whether physical, mental, or spiritual, could not withstand His mighty grasp. The poetic avowal has found verity in the word and work of Jesus:

“Freedom’s battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won.”

“Then Freedom sternly said: ‘I shun
No strife nor pang beneath the sun
When human rights are staked and won.’”

A moral order, a spiritual goal, a fundamental essential rightness admit of no controversy in the light of Jesus Christ. He has established through His personality for the nineteen centuries past the supremacy of an intelligent aggressive conscience. Such a conscience is at once the impetus and re-

straint of the social body. Humanity is girded by such a conscience. Eliminate such a conscience, and all life, in Milton's phrase, becomes a scene

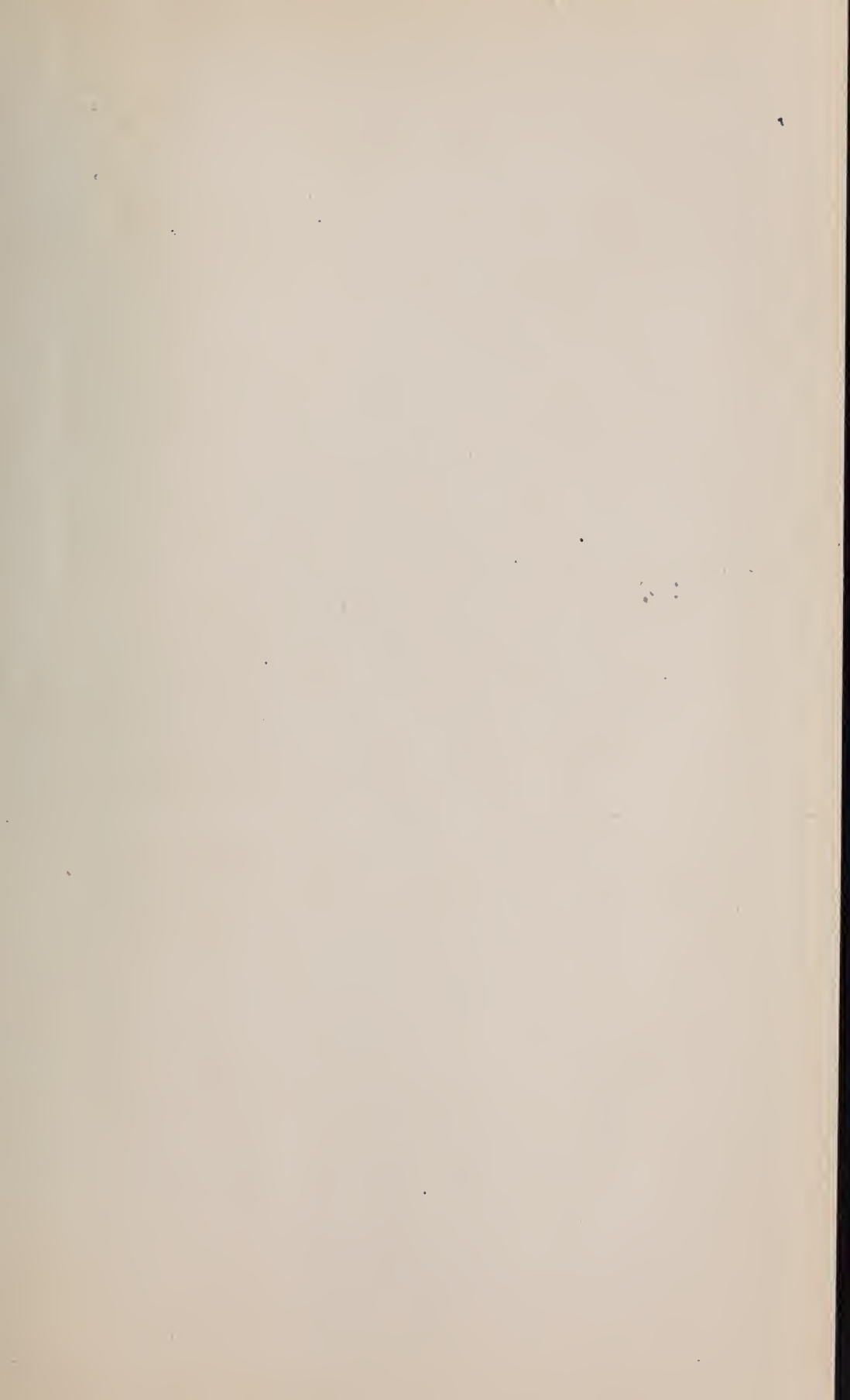
"Where eldest Night
And chaos, masters of nature, hold
Eternal anarchy amidst the noise
Of endless wars."

Indeed, all life, whether dynamically expressed through work, or conscience, or freedom, or love, or prayer, or humility, or reason, or faith, found in the Son of God an indubitable ultimate. Beyond Him we can not go. Thought staggers under the weight of His meaning for human life. We can find but one word in our contemplation of Him that fully voices our soul, and that is the reproduced word of the astounded disciple, "My Lord and My God."

Jesus is indeed the everlasting heartbeat of the Infinite Father for His weak and wandering children. He is indeed the perennial inspiration of all aspiring and achieving sons of men. Under His Mastership life becomes an unbroken triumph of the good.

Apparent moral defeats are but delays that shall accentuate His final victory. The purblind doctrine that would set human life and the lower economies of being in ceaseless opposition, found nothing of consent in Jesus. His doctrine was that in man is found the culmination of all created being, and that the only function of winds and waters, of suns and stars, of birds and beasts, of fruits and flowers, of fire and frost is to serve man, the son of the living God. As God's children we are the holders in fee simple of all good that now is, and of all that is to be. Great is our present in privilege and in power. And from a present of infinite worth we proceed by easy step to a future of infinite worth. Browning's lines sing the soul:

“In Man's self arise
August anticipations, symbols, types
Of a dim splendor ever on before
In that eternal circle life pursues.”



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